The Relief Society Magazine

Volume XX NOVEMBER, 1933 No. 11

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THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

Vol. XX NOVEMBER, 1933 No. 11

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Indian Summer

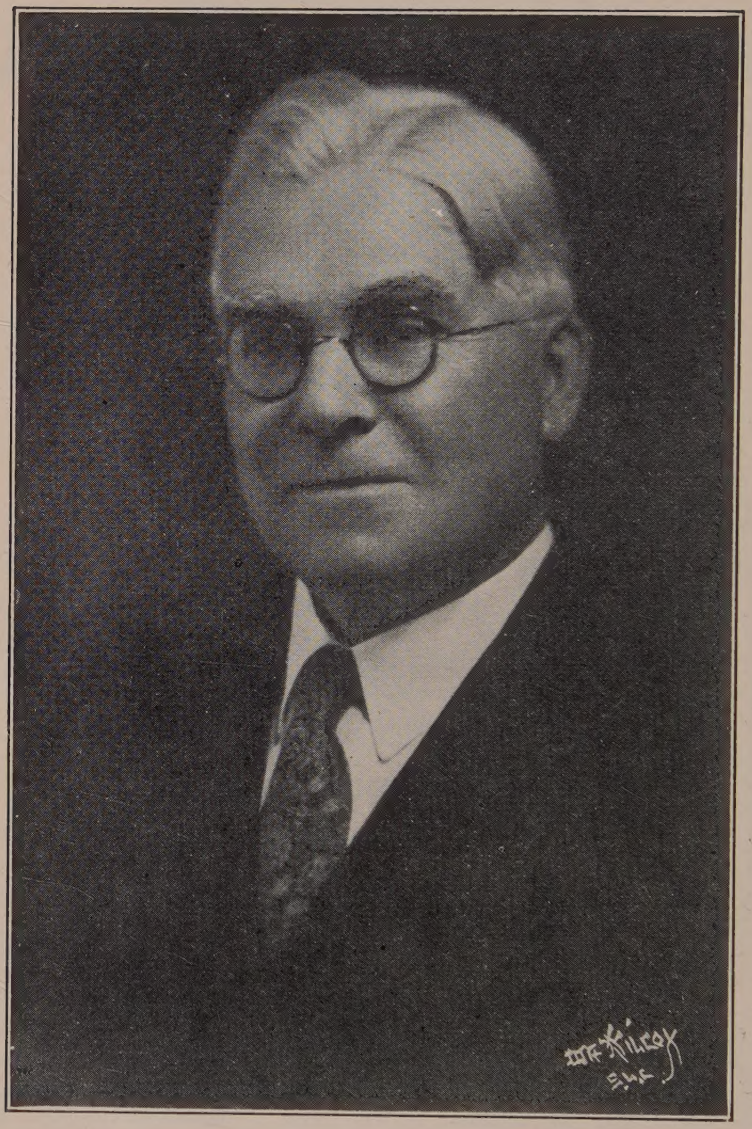
By Ella J. Coulam

O*h fairest* Indian Summer
Your ways are so beguiling.
You lift our hopes when days are drear
With golden beauty smiling.

Your slopes are draped with tapestry
Of yellow, red and green.
The aspens stand like sentinels
In coats of silver sheen.

Your flowers are more vivid
In their color rivalry.
The sun shines through the tinted sky
With added brilliancy.

Oh, why this burst of splendor,
Have you a hidden reason?
Do not fear that we'll forget you
In the glory of next season.



ELDER CHARLES A. CALLIS

THE
Relief Society Magazine

VOL. XX NOVEMBER, 1933 No. 11

Relief Society Conference

By Mrs. Julia A. F. Lund—General Secretary

THE semi-annual conference of the Relief Society was held October 4 and 5, 1933. There was a departure this year in the nature of the Fall sessions. The formal educational subjects which constitute the course of study for the year were treated in two special department meetings for each subject —Theology, Literature, Social Service (class work), Teachers' Topic. A preview of each subject was given, and time devoted to lesson demonstration and discussions by authorities in the different fields. The meetings were inspirational and gave much concrete help in constructive methods of successful teaching. The large attendance of enthusiastic class leaders was most gratifying.

President Louise Y. Robison presided over the General Conference, which opened with a short meeting in the Assembly Hall, Temple Square, Salt Lake City, Utah, at 10 a. m. on Wednesday, October 4. A hearty welcome was extended to the Relief Society sisters, and the keynote of the conference sounded a brief address from President Robison, after which adjournment was taken to the various departments.

A special message, embodying the four subjects, was presented in the splendid pageant in the Assembly Hall. In order to accommodate the throngs wishing to see this, the entire program was presented twice during the evening, Wednesday, October 4. "The Laurel Wreath" was the title. The beautiful message of Theology, Literature and Teachers' Topic was written by Mrs. Annie Wells Cannon. These, together with a delightful little social service play called "Our Challenge," by Mrs. Herman, constituted the "Lesson in Pictures." Exquisite music, beautiful girls, trained readers and brilliant stage setting, under the able direction of Professor E. H. Eastmond and Mrs. Irma Felt Bitner, made this entertainment appealing and artistic in the highest degree.

The success of the departments and the pageant owed much to the work of the committees of the General Board, who spared neither time nor efforts in preparation.

The General Officers' Meeting was held in the Auditorium of the Bishop's Building, Thursday, October 5, at 10 a. m. 98 of the 104 stakes and 9 missions were represented, with the following attendance—Mission Presidents 9; Stake Presidents 60; Counselors 99; Secretaries 36; Board Members 316—making a total of 520.

The General Session in the Tabernacle represented the largest at-

tendance on record in Relief Society Conference.

The music should receive special mention. The Relief Society Singing Mothers, under the leadership of Mrs. Charlotte O. Sackett, with Mrs. Alta B. Cassity at the piano, Frank W. Asper at the great organ, and William Hardman with the violin, offered a superb program of appropriate musical numbers. It will be of interest to the sisters of the organization to know that the Relief Society Singing Mothers supplied the music for the afternoon session of the General Conference on Friday, October 6, 1933. President Grant was most complimentary in his expression of appreciation for this.

Opening Session

Assembly Hall

PRESIDENT LOUISE Y. ROBISON

WE are delighted to meet you here this morning, in our first all-day Class Leaders' Convention.

From most of the stakes comes the report of the excellent work of our Class Leaders. Even where there is little opportunity, these fine women are surprisingly efficient.

The Educational Committees of the General Board (and these comprise all of its members) have been working for months to make this day both profitable and pleasureable. You, too, have made effort to come. Many have traveled long distances, most of you have left your families at a sacrifice, with the sole desire to be of greater service to the women of your communities. I can think of no greater aim.

We have met here in the name of Him who came to teach us how to serve, to teach us how to help mankind to a higher level. When we use His methods we not only improve the intellect and aid in cultural development, but there is an actual molecular readjustment. This is Tennyson's meaning when he said: "A great thought strikes along the brain and flushes all the cheek." Thought is the only action the spirit has, and where that thought contemplates spiritual activity and human welfare, it is expressing divinity and becomes entirely and purely creative. Thus the body is uplifted and purified by thinking good thoughts.

The standards of the community are influenced by Class Leaders who encourage mothers to read good books, and who inspire them to use a little time each day in study. Consider what a great opportunity there is for one who has the power to influence people to improve themselves.

It would be interesting to know who encouraged Brother B. H. Roberts to study. Did his mother or some Class Leader help that little emigrant boy to see the benefit of study? Weary he must have been as a young blacksmith, but he paid the price and the Church and Nation are made richer for his effort. Few in your class would have greater difficulties to overcome than had Brother Roberts, and who can tell where real intelligence is waiting for you to express the thought that "strikes across the brain," and makes a sordid life beautiful.

A. A. Berle, Jr., writing for a recent number of *Scribners Magazine*, says:

"If life were nothing more than working and eating and sleeping and dying, this tremendous fabric would be mean-

ingless. * * * " The great justification for living is that life is a conduit of civilization; the great joy of life is to add some slight part to that civilization through personal fulfilment. The great faith of life is that through our very difficulties and in our efforts, we deepen that stream and enlarge the scope of the spiritual life of the country."

I know of no group of people who are doing this more effectively than the Relief Society women.

May our Heavenly Father give us the ability and the power to help our sisters to live life to its fulness.

MAUDE BEELEY JACOB

Digest of Literature

THE title "Life and Literature" has been given to the course of study for the year. It has been planned to bring to the Latter-day Saint woman a fuller understanding of Life. Literature has recorded what man has thought and felt through the ages as he has pursued his quest for an understanding of life. The message of the course is couched in the words of the poet:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!"

The lesson units of the course have been planned to present a view of human progress, the factors that have influenced human thought and action and an interpretation of that great realm of human experience that never changes, love and hate, hope and fear, motives and impulses, joys and griefs. The literary materials of the course have been chosen for their human appeal, their beauty of expression, and their power to touch us in an intimate way.

As we look at the Greeks with their zest for life, we realize that their greatness was the result of their spirit. The Greek spirit, the love of freedom, the love of truth, and the love of beauty, are the imperishable gifts they have given to the world. The selections, "The Death of Socrates," "Ulysses," "Ode on a Grecian Urn," selections from the poems of Sappho, selections from Homer, can impart to us the Spirit of the Greeks.

One of the great stories Man has written in his "Book of Literature" is the "Biography of the Youth of Society." This is the story of the Roman way of life, the story of the men who made the world of yesterday a social foundation for the world of today.

As we consider the greatest book in the world, the Bible, under the divisions, The Old Testament as a Record of the Life and Thought of the Ancient Hebrews, How We Got Our Bible, The Bible as Literature, we shall come to know the mighty note of Hebrew faith, "Know God." This great epic of immortality records Man's struggle for individual happiness and God's struggle for the perfection of man.

One of the most fascinating chapters in the world's literature is "The Romantic Spirit." Men and women as national heroes and knights, priests and saints, lords and ladies, rulers and slaves, make up the body of romance. Songs of worship, of war, and of love are the expression of romance. With Tennyson's delightful poem, "The Princess," we shall pause in romantic spirit.

Many great literary masters have written in the "Book of Literature," but none with a greater understanding of human nature than has Shakespeare. His mellowest wisdom is recorded in "The Tempest," his last

work. From the princely Prospero, the earthy Caliban, and the spritely Ariel we learn of the divinity of man.

Literature as a criticism of life can be more than an explanation and an interpretation of life, it can present a vision of what life can be at its best. Man's greatest struggle is a spiritual struggle. Literature with spiritual values can give to man, "quietness, strength, understanding, and steadfastness, whether to do or to endure." From Ibsen's "Brand," the way of a saint, "Peer Gynt," the way of a sinner, and Emerson's "Self-Reliance" and "Compensation" we see the forces that determine the soul's growth in the progress of self-realization. "Man is his own star" and "The aids to noble life lie within us."

MRS. HAZEL H. GREENWOOD

Lesson Preparation and Presentation

TEACHING has been called "The finest of the fine arts" and we who have been called to teach should sense the responsibility and seek to prepare ourselves in every way possible to get the best results. On us depends whether it shall be a job, a profession or an art.

Teaching gives us the opportunity for growth. "It is *work* that stimulates ambition and enhances personal worth. There is no greater developer of character to be found."

Our influence for good in the lives of others can never be estimated, we may be able at some crucial moment to drop a word, a bit of philosophy that may give courage to meet and solve the problems of life.

Then also there is the joy that comes from the association with these fine women we are privileged to teach; we get their reactions, their inspirations, and are able to dip into their minds and souls and see what is mirrored there. Be interested in the members of the class, learn their possibilities, seek to broaden their horizon, help to make for them a *rich* old age. Stimulate their thoughts and ambitions with the strength and value of the principles you are seeking to teach until they fill their lives with worthwhile study and effort. Teach the difference between good and poor reading.

A real teacher must be a real student. No one should teach to the limits of his information. A teacher must be so full of his subject that he gives the impression that he has much in reserve that he could give if he had time.

To be helped to become all that you may become is a real service. "Welcome the task that makes you go beyond your ordinary self if you would grow." You as teachers can enjoy the spirit of the Lord in your work. Seek Him in prayerful humility. Approach this great task with a prayer in your heart for guidance.

"Be thou humble, and the Lord thy God shall lead thee by the hand and give thee answer to thy prayers." Doc. and Cov. 112:10.

The preparation of a lesson involves first the collection of material. The text, the Magazine, the stories, poems or books to be studied, all the available supplementary material. Pictures, magazine clippings, articles, etc. (Lectures, moving pictures, songs, poems, radio, library if available.

Make a scrap book for individual use.)

A knowledge of the background of the work in question is necessary. Discover the author's *purpose in writing* it, points in the author's life, if they will assist, historical setting, are all necessary to a clear understanding of the work.

One very necessary thing in the preparation of a lesson is the free use of the dictionary. One presenting the lesson should understand the meaning of every word and sentence in the selection. Pronunciation of words should be accurate. If we do not love it and enjoy giving a lesson we cannot hope to make others love and enjoy it.

The Objective is the generalized statement around which all the facts of the lesson must be made to center. We sift out of this material a central truth. The teacher must see through what makes the lesson worthwhile, must discover the gem, and around this central thought arrange the material; exclude some and include others, leave out the non-essentials and emphasize the important points. Time is limited, we must select the essential things. Ask ourselves, what have I? Why was this book, play, poem written? What is its message? What prompted this at this particular time? What values in this work are fundamental? How can they be illustrated in our lives? What experience in my life has equaled this? Have these experiences meant anything to me or any members of my class? What questions may I ask to emphasize outstanding points?

The outlining of a lesson is one of the most difficult tasks, but when once mastered is one of the greatest helps.

The *aim* should point the goal we seek, but an outline points the route we will follow. Outlining helps to settle on important and unimportant facts, to stress the ones most needed and to stay within time limits.

Organization requires intelligent discrimination to know what parts to omit and what to retain. The type of audience will determine this. We must know our women.

There are various ways to persent a lesson, by lecture, special topics, discussion. The lecture method has its advantages, as it lays a suitable foundation for the introduction of material and is often the best way of approach. There is an economy of time in a lecture, the product of a vast study can be given in a short time.

A carefully planned special assignment promotes independence of thought. It encourages a spirit of inquiry and places responsibility upon members of the class.

Training in expression and standing up before people gives confidence, and a sense of having contributed something. It also develops initiative.

Discussion prompted by skilful and intelligent questioning on the part of the teacher gives a fine opportunity for socialized self-expression.

The opening remarks are important, do not begin with an apology or a complaint, and be sure that the first thing you say arouses interest. Once the interest has been gained, things of less interest can be presented.

Before presenting the lesson to a group it may be well to go over it aloud to an imaginary audience. This is one way to master the material. Present it simply and with

feeling. Dramatic presentation is not necessary, though at times this may help.

Place in the hands of the listeners choice bits or memory gems from the selections. Read always as much of the author's words as possible. Take time to assign next month's lesson and encourage reading the lesson in the Magazine. Take time for a review to connect the whole, and show its relationship—one lesson to tie into the next. Teach them that the time for learning anything is the time it is needed, that no matter how late in life we begin we can get comfort and joy in study.

IDA P. BEAL

General Aim of Theological Lessons

THE word "theology" is of Greek origin. It comes to us from "Theos"—meaning God, and "logos" —a treatise or discussion.

"Emphasis is everywhere increasingly placed on the conception that education is not a process ending with the school, but is rather a life process; that school life, however prolonged, simply evokes ability and taste for learning, and furnishes the initial equipment for securing never completed self education."

"The formation of right ideals is the major task of education," says Brigham Young.

It would be impossible for me to give all the aims of our theology lessons, so I have chosen a few that I think stand out prominently.

Joseph Smith gave to his age many generalized truths. I can but repeat a few of these as examples; viz:

"The glory of God is intelligence."

"It is impossible for a man to be saved in ignorance."

"A man is saved no faster than he gets knowledge."

"If one man, by his diligence, obtains more knowledge than another, he will have so much the advantage in the world to come;" and so on.

These quotations help us to sense in a measure our responsibility to inform ourselves of the glorious truths of our gospel. Our theological lessons stimulate our sisters to a renewed appreciation of the gospel, as it is the charted path by which we can again return to our heavenly home, and there receive our rewards. It strengthens our testimonies. It is a special privilege and blessing of the Holy Ghost to every true believer to know the truth for himself. It is both the duty and privilege of the Latter-day Saints to know that their religion is true.

Our theological lessons help to develop our powers of mental discrimination, aesthetic appreciation, moral determination, and a love of God and His work. We become more aware of our social relationship and are active in the discharge of all our obligations; respectful of law and order, devoted to truth and justice; loyal to the best traditions of our people, and dream and work toward better things. In brief, a striving for the ideal and a life that will be faithful thereto.

A study of theology stirs our sisters to a constructive self activity, builds up a technique of good habits, habits of righteousness, and a loyalty to our church and its standards. Our duty is to know the will of God and do it.

The gospel of Jesus Christ is the opening avenue—the open gate to the road or way from earth to heaven through which direct revelations come to the children of men. It

establishes faith in God, that He is our Father, and that Jesus Christ is our Elder Brother. Faith is an eternal principle and is a direct gift of God. We must put our faith in a God of law and order.

After all our endeavors to obtain wisdom from the best books, there still remains an open fountain for all, "If any man lack wisdom, let him ask of God." Our study creates a love for our church works, and an eagerness to read and re-read the Word of God. Through our study of theology, the doctrines of our church become plainer and more beautiful and the duties of parents, as to the instruction of their children, cannot be misunderstood. In the Doctrine and Covenants, Section 68—25th verse, we read this great exhortation, "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents."

"What our deepest self craves is not mere enjoyment, but some supreme purpose that will enlist all our powers and will give unity and direction to our life. We can never know the profoundest joy without a conviction that our life is significant, not a meaningless episode. The loftiest aim of human life is the ethical perfecting of mankind—the transfiguration of h u m a n i t y." (Henry J. Golding)

In summary:

1. We must study our gospel—the church works, the theology of our religion.
2. We must have faith in God and in his ministry and in his delegated authority.
3. We must study our duties and obligations to our children, and theirs to their parents.
4. In brief, we must believe the gospel, preach the gospel, and live it.
5. We must learn by doing the things of God.

MRS. CORA L. BENNION

Lesson Presentation

"THE successful teacher must continually be a student." An educator of great fame was asked why he found it necessary to prepare for each day's lesson. He said he preferred that his students drink from a running stream rather than from a stagnant pool. This standard of teaching requires a great deal of time and effort, but all that we can do to help ourselves become better teachers, will return to us in rich experience and a larger capacity for service, and bring to us joy and satisfaction in our work.

The teacher should have the right attitude toward her task, with a full appreciation of her opportunities and responsibilities. The end of all our teaching is not merely to impart information, but to develop character. When a teacher has finished her work with a student the efficiency of her work is determined not so much by what the student knows as by what she is. Education is a problem of developing personalities. The factors that enter into the process are many and complex in their relationship. What should be the teacher's equipment for this undertaking? It should be much

more than merely learning the subjects that are to be taught. This must be part of the equipment of a teacher, but not the most important part. The teacher must know the real nature of her group in order to bring the lesson within their experience and their appreciation. She must adapt the lesson to fit her group. "The value of our teaching is always to be measured by the degree to which it finds expression in the lives of those we teach." Knowledge is without meaning except as it becomes a guide to action. Do the lessons we teach find expression in the home? Are they helping us to improve our lives each day? Jesus was the greatest teacher because He lived the lessons He taught. His teachings entered into the lives and conduct of His students. The best teachers are those who inspire their students to want to study and take part in the lesson. "The greatest service that any teacher ever renders to her students is in the development of the ability to solve the various problems which life presents."

"The great art of teaching is to teach in such a way that students will want to do the things that they should."

The address by Elder Joseph Fielding Smith will be published in a later number.

NETTIE D. BRADFORD

Reinforcement of Aim through Testimony Bearing

A GIFT from God if neglected, or unworthily used, is in time withdrawn; the testimony of the truth will not remain with one who, having received, uses not the sacred gift in the cause of individual and general advancement. Study and strive to acquire the knowledge that leads towards, and the wisdom that shall reach, the goal of life eternal. Your testimony as to the truth of the restored Gospel may operate towards salvation or condemnation as it is used or misused."

—Joseph F. Smith.

The purpose and practice of testimony bearing in Relief Society is to renew our faith and testimony. It is not the chief purpose of testimony bearing to accumulate physical evidences of the truth of the Gospel but rather to cultivate the spirit of the Lord within the hearts of our sisters. Testimony bearing has a strong educational influence upon our lives and feelings and tends to cultivate within us thankfulness and appreciation for the many blessings we enjoy.

Our testimony meetings should have as one of our aims, the cultivation of our feelings of gratitude, not only towards our Heavenly Father but towards friends, neighbors and all God's children.

"It is an excellent way to make people helpful and thankful to others by first making them thankful to God."

—Joseph F. Smith.

The more we speak of the goodness of the Lord to us, the more our hearts are filled with love and appreciation and sincere gratitude for the many blessings showered upon each and everyone of our Father's children here upon the earth. We are made happier by giving expression to those inner feelings.

"Search out the truth of the written word, listen for and receive the truth declared by living prophets and teachers; enrich your minds with the best knowledge and facts. Of those who speak in His name the Lord requires humility, not ignorance. Individual testimony is a personal possession."

—Joseph F. Smith.

One cannot give her testimony to another yet she is able to aid another in gaining a testimony. When one is under the influence of the Holy Spirit that influence is felt by others and the testimony of one often strengthens that of another.

"Truth commends itself to every honest person. It matters not how simply it is told, and when it is received it seems as though we had been acquainted with it all our lives. It is the testimony of the Latter-day Saints that when they first heard the Gospel preached as contained in the Bible and Doctrine and Covenants although entirely new to them, it seemed as though they already understood and must have been 'Mormons' from the beginning."

—Brigham Young.

MRS. ELISE B. ALDER

The White House Conference

Heavenly Gifts

Lo! from its heavenly home where angels sing
Soft lullabies, a little child they bring
To earth; and seeking tenderest care
Such as in heaven has been its wont to share,
They find the nearest semblance to God's grace,
Lives in a woman's heart, shines in her face,
So deeming her most fit, at heaven's behest,
Bright angels give the baby to her breast,
And mother-love is born—henceforth it fills
The woman's soul; and all creation thrills.

No love alone completes the heaven-wrought plan,
Nor builds the strength and character of man,
Nor moulds his mind immortal. Were it so
Each mother's babe a perfect child would grow
But love has never kept disease away,
Nor o'er the hand of death does love hold sway,
'Tis her's, the mother's task, to find the light,
And guide and guard the baby life aright,
By all the truth earth's wisest men have learned,
By all the skill their patient toil has earned.

—*Annie D. Palmer.*

MY dear Sisters: I think I can see on your faces this morning the same look of interest that was seen on the faces of those magnificent audiences of three thousand knowledge giving, knowledge seeking people who met at the White House Conference in Washington, D. C. November 19-22, 1930, at the call of President Herbert Hoover. They were leaders in the medical, educational and social field as they touch the life of a child. They were representatives from the various States and present upon the invitation of the President to receive what had been found on the important subjects pertaining to the welfare of children.

You are here from the various stakes of Zion at the call of the President of the National Woman's Relief Society of the Church of Jesus Christ of Latter-day Saints, as class leaders in the social service work as it touches the life of the child with the knowledge of the Gospel in your hearts guiding you in the enlightening of mothers in

the Relief Society as to the welfare of their children.

The call for the White House Conference went out in July, 1929, as one of the early acts of President Hoover, who announced that it was to study the present status of the health and wellbeing of the children of the United States and its possessions; to report what is being done; to recommend what ought to be done and how to do it. There had been two other White House Conferences held, the first one called by President Theodore Roosevelt in 1909, the second by President Woodrow Wilson in 1919. The results of both these earlier conferences have been broad and far reaching, and their recommendations are influencing social and legislative protection for children.

This third conference included the subjects in two former conferences, but the range was enlarged to take in not only the dependent child or the special need of protection, but all children in their total respects. To find facts, to define standards to recommend changes were the aims of the conference.

These experts in the various fields of child-life, gave a service largely voluntary, the results of which are immeasurable. Sixteen months were devoted to preparatory study, research and assembling of facts on the part of 1,200 experts, working on nearly 150 different committees, assembled under 17 main committees, divided into four sections: Medical Service, Public Health and Administration, Education and Training, and the Handicapped.

Commencing on page 51 of our textbook we find the findings, conclusions and recommendations of the many subjects that were considered.

At the closing session of the conference, nineteen points embodying the main recommendations of the committees were presented. These points in final form represented the core of the conference findings. As the Children's Charter, they go on record as the aims toward which the conference hopes to lead public thought and action for the children of the country, in other words, or in short the Children's Charter is a crystallization of the needs of the children of our United States, the outcome of the White House Conference in 1930.

The study of childhood is the key to the future. It needs patient and careful study. It needs insight and sympathy. It needs hard work, but it is worth it a thousand times worth it, and the future shall be our reward.

The present century is often called the Century of the Child. If the present generation can merit the title it will be to our everlasting glory, for with the child lies our hope. This then is our task, a sacred task too, and worthy of the best we can give it.

It is the hope and prayer of this committee, headed by Mrs. Lalene H. Hart, that from now on this book, the outcome of the great White House Conference held in Washington, D. C. in November, 1930, may be a help and an inspiration to you in your work more in the future than it has been in the past.

Let us study this book and weave its contents into our lesson work, remembering that the best minds and the noblest workers of this country were employed for more than a year studying the problems of childhood, and their findings have been classified and condensed into a compilation, our text for the coming year.

DR. L. JOHN NUTTALL

I HAVE only a few suggestions similar to the discussion a year ago.

Last week a lady, whose business takes her into many of the Latter-day Saint homes, met me in one of the stores, she said: "I think you ought to teach these things to the parents." When I enquired why, she told me about many different kinds of homes in which she has to go at frequent intervals, and some of the scenes that happen in these homes. Sometimes the children are crying and yelling. They will not let their mother sit and talk in a courteous way to a visitor. Yesterday I saw a mother on the street with a seven year old youngster. She was very much ashamed of what that youngster was doing, and she attempted to pacify him. The reason she had to pacify him on the street, was that she had continued to pacify him ever since he was born, instead of training him. She thinks he is a bad boy now, and he is, but he is doing exactly what she taught him to do. It is not difficult to picture what happened in that home.

The social service lessons last year and for the coming year were designed by your General Board committee, I sat in and gave a little help in the preparation of the lessons, and in working out the ideas presented for the lessons. These lessons were to call the attention of the mothers of the Church who had the responsibility of young children to the fact that there is a specific method of approach to the problems of behavior. If you want a youngster to cry, you can train him so that he will do it. If you want him to be a good natured chap, and not cry, you can train him to do that. The training principle is the same in both cases, the product is different because of the method used.

I am going to read the topics through, in order to illustrate the point:

1. Factors in Physical Growth.
2. Factors in Early Habit Formation.
3. Sleep of Children.
4. Food and Eating Habits.
5. Sex and Emotional Maturity.
6. Socialized Conduct.
7. Play and Play Facilities.
8. Constructive use of out of School Time.
9. Home and School.

If you look at these lessons and read over the list you will find physical growth, food, eating, sleep, all mentioned. It sounds like a course in nutrition, or medical care of children. That is just exactly what it is not. The purpose of all of the lessons is to focus attention on the problem of behavior.

The lessons ought to help people who study them in making the youngster eat what is fed to him, or keep him from eating what is not fed to him. It does not matter whether you put your youngster to bed at 7, 8 or 9 o'clock, but there is a type of child behavior which makes for health, and for peace in the family, that makes youngsters go to bed and go to sleep at the time set.

We are not concerned in these lessons that the class members learn point by point all the facts, but we are concerned very much that the people who study these lessons see the possible behavior problems of growth.

Each lesson is prepared in five distinct parts. The first part of each lesson is usually an introduction, which leads to a statement of aim. The first lesson begins this way: "Knowledge plus a will to use knowl-

edge in doing one's work gives one added power. Effective child care is dependent on the growth results of what is done for children."

That sentence establishes a point contact, or point of view. In some of the lessons the introductory statement is a little longer than this. It introduces the general topic in the relation of physical growth to behavior.

The second part of each lesson, running right through, is a statement of a suggestive purpose. No one can write for others what specific goals are to be set up, but one can suggest the type of aim towards which others should strive. In this lesson we make this suggestion; to develop a desire on the part of parents to use knowledge about the physical growth of children in planning their clothes, recreation, education, daily work, and other activities. The aim then is to have the parents desire to use knowledge in meeting these problems of every day life. The Second aim is to give facts to be learned and used by the class members, but not to take the responsibility of drilling until every one of these facts is learned by class members. The aim is simply to set before the class a body of facts about child growth, and build up in the class members a desire to let these facts help them in determining what to do with the children.

The third part of each lesson is wholly for the class teacher, not the class member. It is again suggestive; many of you can work out procedures better than this. This first lesson suggests as follows: "Assign the reading guide for careful home study. This will achieve the first aim and point out how the information given in the supplementary material has immediate value to parents and teachers." You know what these little pamphlets are. The suggestion for the material in this lesson is not to use for studying the pamphlets but to assign a reading guide for home study. "Assign for topical study, analysis and report the following items from the report of White House Conference 1930. Take time in class to have these reports given." You take time in the class before, or at the beginning to suggest to the members that they read from the pamphlets. That part of the teaching is general. Then you take these specific topics which are very vital, from the Report of the White House Conference, and assign three people to make a topical report in the class time. After these reports are made the teacher uses the rest of the class time going through the supplementary material. In this way the attention of the class members is called to it. They are advised that it is worthwhile to know this information. This is simple teaching. Give them some work to do at home: have three class members come and make some topical reports, and the teacher take the responsibility of going through in a suggestive way, the supplementary material printed in the lessons in the Relief Society Magazine.

The next part of every lesson is the reading guide. It is to be used quite generally as is suggested in the lesson. This one happens to be a reading guide which contains a lot of facts. In making the assignment you would go through these problems— do not try to answer them all. "Make a list of specific items listed on pages 8, 9, and 13." "Growth," which makes clear the meaning of growth and development. We have in our own family now two boys two years apart in age, but the younger is the taller. He is big as far as size is concerned, but in development still only a baby. He does more cying than any of

the other three youngsters in the home, because people abuse him, they think he is grown up.

The fifth part of each lesson is a guide to supplementary material which is not in the material to be read. This might be available to class teachers if they had access to a university library, or to a fine psychological department in a public library, but very few of you have such accessible material, so we have selected some material which you can use. We suggest that you spend most of your class time calling attention of the class members to this, because most of the other part is well cared for in the reading.

This particular first lesson has a table of Heights and Weights. Do not have these memorized. Suggest that because it will be in their Magazine, that if they want to know whether their child is very far from the normal height and weight for his age, they can get an idea from this chart that might help them in solving the problem of their child. If they have a child six years old, 45 inches high, weighing 70 pounds, the mother can look at this and knows her child is overweight.

Much use has been made of height and weight tables in recent years in order to check the growth of individual children. These tables have very little value because of the many factors which enter into the height and weight of the child. It is very important that the growth be continuous, that it does not stop for a while, and then start again. The behavior of the child is controlled in part by conscious attention to the problem of physical growth.

We follow this with a significant analysis of what is commonly known as the anatomical age. Some of you may have wondered why children of six years old do things that are not done by other people. Children who are large physically are not capable of doing the same things that older children of the same height and weight can do. Capability is not measured in terms of years and months, but by bone and muscle and nerve development.

Many of the Relief Society teachers say: "There is so much more than we can possibly teach." It is good news when teachers begin to complain this way. Do not try to teach in the sense of academic learning in half an hour all of the material present. See the specific problems in the course in terms of behavior, pick out a specific aim, achieve the aim and you have taught your lesson. You may hope that each lesson will lead to further study and application from your class room into the homes of the members of your class. The teaching will not be difficult if you keep clearly in mind that there is a behavior problem before you all the time. Do not try to do everything. Keep the class members conscious of their problems, and interested in studying to solve them.

MRS. LOTTA PAUL BAXTER

THE Savior loved to teach in parables, and whenever I think of Relief Society workers the thought uppermost in my mind is the parable of the Sower, Matthew 13:3.

Relief Society teachers are among the greatest sowers of seed to be found in our every day life. The pulpit speaker is losing ground and is no longer able to sway big audi-

ences by his persuasive methods, but the quiet worker who has access to the home and the small group, one who carries a worthwhile message, is the teacher of the future.

As I see these teachers faithfully going from door to door in two's, with a regularity that in itself is a magnificent testimony to the cause in which they work and their devotion to it, I say to myself how privileged they are to be part of a royal army numbering over 23,000, making 881,436 visits last year. If one seed is sown at each visit, what do you think the harvest will be?

What kind of seed are we sowing? Where are the seeds falling? Good seed, good soil, are indispensable for a worthwhile harvest, but there is still something that must accompany the seed and the soil. It is the spirit of the message and of the messenger. Have you experienced the joy of warmth and power in your work that you know has come from your Father in heaven? I have attended a number of teacher-training meetings, and I too have partaken of the inspiration there. As I watched the eager faces of the women listening as they drank in the message of love and goodwill, I said in my heart "this is one of the most faith-promoting endeavors of Relief Society work."

Have you ever thought as you read the scripture that the Savior might have been speaking to you and of your work when He said, "I am the vine, ye are the branches." Let us think this over in simple terms and see what connection there is between the vine and the branches. If there were no vine, there would be no branches, and conversely if there were no branches there would be no vine. Holding firmly to the life-giving earth the roots make for stability and permanence, sending nourishment to the most remote parts of the branches. On the branches are found the leaves, the blossom and the fruit, each adding its strength, beauty and usefulness to the whole. And we are told that "By their fruits ye shall know them."

Is our fruit desirable? Is it a credit to us and the work we represent? Do we do this work from a sense of duty because we do not like to refuse, or do we love to do it? Do we feel it a privilege to be called to the work?

There are so many items forming teachers' work that to me it weaves a chain which is very impressive. These are the links of the chain:

1. Vision of the work.
2. Teachers' Topic committee of General Board.
3. *Relief Society Magazine,* containing the message.
4. Stake Teacher-training and the Union Meeting.
5. Ward teacher-trainer and the one o'clock meeting.
6. Faithful eager group gathered there.
7. The visiting teachers going on their districts.
8. The homes which receive them.
9. Spirit of inspiration.

No chain in broken parts is attractive, only when it is connected in harmony with its neighbor, pulling together instead of pulling apart, has it the power to call forth admiration from those who witness it.

These are the forces which make our work a success, and no chain is stronger than its weakest link. I ask you in your special capacity, is your link the weak one, or through devotion to the cause and earnest prayer have you made your work the strong link?

Let us take the first link:

1. Why vision? We are told, "Where there is no vision the people

perish." In every endeavor we must see the possibilities ahead, and not the mere task in hand.

2. Why a teachers' topic committee? Other lessons are prepared by people outside of the board, but this lesson is the product of women steeped in the spirit of Relief Society work. Almost a year before the topics are printed, thoughtfully, prayerfully these faithful women meet to decide what will breathe into the hearts of the women in the homes, the most encouragement, the most faith, the most ambition. Have they succeeded? As a humble partaker of the richness of that message, I say they have.

3. Why the Magazine? This faithful little messenger, coming regularly every month with its outlines of lessons should be in the hands of every teacher carrying as it does a complete educational setup, but greatest of all it breathes into us the spirit of love and faith and service.

4. Why stake teacher-trainer and union meeting? Here we find the almost perfect system of institute work, where in departments teachers teach other teachers, and the spirit and the method is passed on to the ward worker.

5. Why the ward teacher-trainer and one o'clock meeting? Here are the messengers who spread out into the homes with the revivifying message. The subject matter is treated simply but with great spirit and force and here the vision of the work is broadened.

6. The teachers? If you are not convinced in your own mind that Relief Society teaching is a great force in the community, attend a successful ward teacher-trainer meeting and you will doubt no more. The eager, earnest group gathered there determined to get the best possible foundation for their special work through the inspiration of the topic and its message.

7. And then comes the eventful day of teaching. I have had the rare privilege of seeing five pairs of teachers at the same time going in different directions on their mission of love, and my heart has been touched deeply by the simple beauty of it.

8. The homes which receive them? Does the spirit of that home reach out to encourage and bless the visitor, or do they expect the teacher to furnish the topic, spirit, strength and everything that goes to make a visit a success? Let us all do our part.

9. Back to the beginning is the spirit of inspiration, without which there is no teaching. The mere message, the call, is vain, useless without the spirit which giveth life.

PRESIDENT LOUISE Y. ROBISON

IT is a very important thing to stand before you women and suggest any other thing for you to do. I am addressing, in the main, stake officers and stake board members, especially those who have charge of the visiting teachers.

I wonder if you caught the vision this morning that I did while Sister Baxter was giving her beautiful address. I wonder how any ward or stake worker could say, "We have not time for a visiting teachers' meeting" and yet that word does come to us.

I was thinking of how many of us have had husbands or sons or daughters on missions, and how we have worked and sacrificed in order to keep them on missions, and how

proud we are of them when they write home and tell us that they addressed a group on a street corner, or that they had a conversation in a home with some intelligent person. We all like to feel that our dear ones are so well prepared on the Gospel that they can discuss the subject with ministers, and other educated people.

No missionary has a greater opportunity for preaching the Gospel than do the members of this great army of visiting teachers, who must know how to meet each woman in the district, as each one may require a different approach. It is only through the Spirit of God that we can, any of us, reach the human soul. When missionaries go into the field, they are drilled on the principles of the Gospel, so that they will know what to say when they go out. It is just as important for these visiting teachers to be drilled and know the subject they are to take. They must know it better than a teacher.

It is known all over the world that the best method of carrying a message is from house to house. The Government is asking that we do this in the N. R. A. Sisters, the Lord's way is always best. We have eight, ten or twelve women in the district of a pair of ward visiting teachers. They can get so close to these women that they know their needs—whether they need to be encouraged to go to sacrament meeting, or to send their children to Primary, Sunday School and Mutual. There must be a desire, a willingness to serve, and a knowledge of how to do it. The Relief Society visiting teacher must have this, or she could not leave her home one day a month and do her fine work in the community.

I wonder if in all these 881,436 homes a vital message was left last year. I wonder if the mothers were better prepared to be mothers and Latter-day Saints because of the visits that were made, if they were not, what is lacking?

We have the opportunity. This fine group of women to get training in our stake officers' meeting, and in our wards. The subject to discuss is given to us in our *Magazine,* and if we are as efficient as we want our missionaries to be we must be on our tip toes, full of this teachers' topic.

We are told that what the world needs is spirituality. This world needs unselfishness too, while there are women in homes who never get out to hear spirituality, and those who do not care much about it, and who are rearing children to know little about it.

If people would only follow the Savior's advice there would be ideal homes, and ideal communities where everything would be ideal, but we are selfish and hard to control. The world now is in misery everywhere, and good people are suffering with those who helped bring on this distress.

The teachers' topics that were outlined last year on the Beatitudes were so lovely. The first lesson for this year—"The Great Objective of Life" should challenge us. What is the great objective of life? The answer rings out, "To obtain exaltation and to become like God." Could we teach this—could we go into the homes and tell the women that this is the objective of life—to become like God—what an incentive to progress. The world never heard of such a statement until a few years ago, and very few now comprehend it, but we have had this revealed to us, that we can become as God if we are obedient.

Some of the busy women in the homes do not take time to study; some have not the desire, but if we

could only teach them that the great objective of life is to obtain exaltation and become like God, surely this is a challenge to any woman, no matter how little she cares.

This lesson tells us also that the Gospel is not just something for Sunday, it is not just long prayers, but it is service for the day. Brigham Young is quoted as saying: "Our work is a work of the present." I am glad that statement was put in our first lesson, as it certainly must make us realize that we have something to give to the world, not only to the people outside, but our members here, children of the pioneers who have made sacrifice to come, all too many of them do not know why we are here, and what our opportunities are. So I am glad that this committee has made this challenge to us, and I believe, class leaders in the stakes, if you will pray for light, if you will be so full of the Gospel, you can put this message over to the ward class leaders, and they in turn to the women they visit. This is a most wonderful thing, and it is every day that we are to do this. If I attend to what devolves upon me to do today, and do that, then tomorrow I can become more like God. What are trials? What are these little trivial things we are going through, when we can, by the Spirit of God help each other and develop that divine spark within us that can achieve such greatness.

Think of the women in your districts, of the women in your wards whom you will visit, who can be helped by knowing that character-building is the most important business in life; that we are here, and it is the way we meet life that determines how soon we will become as God.

I pray that the spirit of this calling will rest upon you, as it is one of the most important callings that can come—to be a visiting teacher who will take a vital message into the homes, who will stimulate the women who have not the spirit to lead better lives, and to those who are doing well to further inspire them to go on. It is the most thrilling thing we have in the whole world. If this could only be carried forward as there is possibility for it to be, we would have very few people leave the Church, very few people indifferent, very few criticisms, because these teachers could lift them above the petty things. Do you see the need of a topic? It depends upon the spirit that is with you in giving your message. It is the Spirit of God, the work of the Savior, to go into the homes and help lift a load off the people, and help them to see the light.

That you may do this, I humbly pray, for it is the greatest lesson and opportunity that can come. It is not all sacrifice. There is no teacher who studies the lessons, and prays for strength who is not benefited. And so it is just to the degree of excellence with which we do our work whether or not we will have joy in it. If we only half do our work we will have no pleasure, if we do it from a sense of duty we will have no joy, but if we feel that we are a branch of this vine, and that our Father in Heaven has felt us to be worthy to be a member of that branch, and that we can carry this work when it is here to do, then we will have joy. I pray you may have the strength and the love of humanity enough that at the end of this season these 881,436 homes you have visited will be so lifted up that they will feel to declare, "How beautiful upon the mountain are the feet of them who bring glad tidings," because that is what the visiting teacher does.

Officers' Meeting

PRESIDENT LOUISE Y. ROBISON

YOUR presence here touches beyond the power of expression. We have such a large audience this morning.

We would like our stake officers to see our lovely rooms on the second floor. Just recently the Presiding Bishopric have fitted up a very fine office for the Welfare Department in the Young Building, and you are invited most cordially to go over and see it. We are sure you will be delighted. We have a room fitted up for stake officers on the second floor of this, the Bishop's Building. It is not luxurious, but there are lots of conveniences, and you are so welcome. When you stake officers come into town, if you do not know just where to have your mail directed, have it sent to Relief Society Headquarters. There are desks and stationery and a telephone where you may call your friends. Lots of you people stay in hotels and have to pay ten cents a call, so just come into the office and use the telephone. This is your home when you are in the City. Make appointments to meet each other here, as we are happy to have you.

The Magazine Department sends to the stakes order blanks and receipt books in the early part of the season for the agents. These must get lost, because the ward agents are sending in all the time for them. Will you sisters in the stakes check up and see if they have been left in your homes. We hope that this year there will be so many subscriptions that you will not have enough receipt books and order blanks.

This year we have a new record book. We are having no small record books made, as we found they were not satisfactory. The books will be one-third larger but will be the same price as they have been before.

We are still recommending our excellent handbook. Possibly you presidents would be relieved of a lot of anxiety if you would read your handbook. So often you take the time and go to the expense of writing and asking questions which are answered in the handbook. There is one little correction that we are going to make. For years, ever since our dear sisters came from Nauvoo, they spoke of the Relief Society as being organized in the Masonic Lodge Room. When we were preparing for the monument, and through investigation in the Church Historian's Office, we found that the Relief Society really was not organized in the present Masonic Hall, which is pictured on page 24. We have stickers prepared now for this correction, and the General Board want you to know that it is as accurate as it is possible to be. This sticker is the width of the page, and can be stuck right in the handbook beneath the picture of the Masonic Hall. It reads:

"Recent research in the Historian's Office has disclosed the fact that the Relief Society was organized in the Lodge Room over the brick store which stood on the Joseph Smith homestead, and not in the New Masonic Hall which was built in 1844, and which is pictured above The old store has been destroyed."

We have long been eager to have

a Relief Society song, something that is inspiring, and that we could sing in our meetings; something that we could all know, which would carry the enthusiasm of Relief Society. We offered a prize of $25.00 to anyone who would submit the kind of a poem that we had in mind, and $25.00 to the person who would compose the music. There have been some very lovely things sent in, but not one of them was just the type we wanted, so we are going to ask you to think it over again, and sometime when you feel that enthusiasm, something fine and big in Relief Society, the spirit of the Lord I believe will come to you, and you will catch that message, and be able to produce the song. It is not so much the theme of beauty alone, as it is the message of Relief Society, so we are asking you to explain to your people in the stakes who have submitted these poems. The same holds true of the music. We have had professional people pass on the numbers. There is some of the music that is lovely, but it is not just what we wish.

In some of the wards we still find there is lack of hospitality. We go to meeting and are so earnest in the work we are doing, that we are not as attentive as we might be to those fine women who come to our meetings. I think we are very practical in our organization, but we do not feel that way when a friend comes to our home. We are happy to have her come, and we tell her so. Cannot we take this hospitality into the Ward Relief Societies? When people go there some are a little diffident, some have a sorrow, and are a little bit sensitive. They need the friendship and cooperation of the sisters, and they leave sometimes feeling that they have not been treated quite as courteously as might have been. There is nothing in the world that makes work go so smoothly, as to be thoughtful and courteous to everyone. We are hoping that this will work out a little more extensively in the wards.

I have been thrilled in visiting our stake conferences, to see how the ward houses have been made beautiful and attractive. I can hardly refrain now from speaking the names of some of these. I believe that all of you know the softening influence of flowers and beautiful surroundings in your wards.

In the correspondence of the general office and the stakes, what we write to a stake president is for the stake president and her board alone. It may be that we wish to get over a message into the wards, and it would spoil anything that could be done if this was made public. We write to you on subjects that are for you, and you can readjust them, and soften them down if we are a bit harsh, and adjust them to suit the situation. Do not show it to the people whom we are trying to help, because we have unburdened our hearts to you in confidence.

In our stake meetings we are always treated so beautifully, and the stake board prepares a delicious luncheon for us. Of course we all appreciate this very much, but sometimes the board members have to leave the stake board meeting, which is especially *their meeting*, to prepare this repast. We wonder if you could not possibly ask some of the wards, or someone who is in need of help, to do this? I was at a stake just a few weeks ago, where, when we were through with our meeting at 12 o'clock, we went right into a room where there was a real banquet ready. The President said: "Now the ward that we are meeting in is in need of funds, and so we have

asked this group to prepare this excellent luncheon for us, and we will pay the ward out of our funds." It may be done this way, or it may be that some of the sisters in your stake who are excellent cooks could supply it, and let you take care of the expense. When there is an official stake board meeting we feel that the members should all be there.

I think we have never had anything that has been more confusing in all of the stakes, than to know how to give credit for visits to the sick. I think the best rule is to ask what does your Relief Society stake president decide? She knows the situation and will be just.

There is a question that perhaps has come up before, and that is, What should be done about credit for taking care of the sick who do not belong to the Church? In wards where there is no other agency to take care of them, where the county is failing, even after you have petitiond for care of these non-Latter-day Saints, so there is just as much credit, and it should be given for taking care of people outside of the Church, as for people in the Church. This is under the direction, of course, of your stake and ward president.

I am sure you presidents who have had a longer term of office know about this, but we have a number of new presidents coming in, and the question has been asked a number of times, where several board members go to visit one ward, do you say there were five visits to the ward, if there were five board members, or is it one visit? It is one visit, no matter if your whole board is in attendance. In the minutes, the secretary may say that there were five board members present, but it is one visit by the stake board.

We have before us this Fall one of the most important things that we ever had to face, and that is the repeal of the Eighteenth Amendment. With the permission of the General Authorities of the Church, the Y. L. M. I. A., and Y. M. M. I. A., the Primary and Relief Society, are working to retain the Eighteenth Amendment. It does not matter whether it is a president of Relief Society, Mutual, Primary or a Methodist Minister who is the chairman, but work for the cause. It is a challenge to the people of our Church. The eyes of the world are upon us, and I believe that there is not anything more important than to have each woman in the Church consider honestly what her opinion is on this vital issue. All stake presidents, will you please, when you get home, if you care to, advise with your priesthood presidents, take it up in the wards and see that there is an organization in the ward, that every home will have the opportunity of knowing our stand, and what is expected of Latter-day Saints. We cannot direct their votes, but we must let them know how we feel about it, and what the real issue is. After all the millions and millions that have been spent by the wealthy men of the United States to get the wet propaganda before the people, making it possible and plausible that drinking will bring back prosperity, when in your hearts you know that there was never a man who drank who was as capable of earning money as if he did not drink; when you know that the dollar or ten cents spent for liquor cannot be used to buy milk and shoes, that it is taking legitimate money out of legitimate channels and misusing it, you can see that it cannot bring back prosperity. It is the wealthy men who are doing this to try and get the poor people to pay the taxes. One of the Duponts said before congress

that if they could get the people drinking fifty billion dollars worth of beer a year, it would save them millions of dollars in taxes. Can you see who is doing it? When they tell you they are doing it for the good of the people, what people are being blessed by alcohol in the homes? Think it over sisters, and I pray our Heavenly Father to bless you that you will know what to do, but see that every woman in Utah has the opportunity to vote in November. Brother Merrill said that Latter-day Saints could not consistently do anything else than support the Eighteenth Amendment. We tell our boys and girls that God does reveal His will, and we repeat it at home and pay for our boys and girls to go out into the world to preach the Gospel and tell that God has revealed the Word of Wisdom. Let us not be swept off our feet by the plausible reasons that are given to us by men who are not working for the good of the working people of the world.

I pray that the blessings of the Lord will be with you sisters. I pray that you will see what is the best for your women at home. Facing the situation as we are today, it looks a dark miserable outlook for the world, but God is at the helm, and no matter what conditions come He will help us. You are working for His people, and I believe that we will need to suffer possibly until we have proven that we are working for the people, but in your work do not forget that you are working for God, and that He is willing and able to help you, and though the clouds do look dark, though you wonder how you can clothe and feed and support the people in your districts, do not get discouraged, this is the work of the Lord and He will bless us. I pray that you will never be left alone, but that you will always feel that the spirit of the Lord is near you, and that you will have the help that is needed, I humbly ask in the name of Jesus Christ. Amen.

KATE M. BARKER

Preview of Theology

"'There's a hard wind blowing today, which helps, if you're going in the right direction.' So a farmer-friend writes me out of the West. The sentence might well express what is happening in our contemporary life. There is a hard wind of new ideas blowing."—*Overstreet.*

There is a new wind of new ideas blowing, and never were ideas more conflicting, never was the battle between right and wrong waged more fiercely. All the ideas and standards of the world are brought to our very doors. Life has never been more a matter of choosing.

Esau's condemnation came because of wrong choosing, he chose a mess of pottage in place of his birthright, which is typical of what all are tempted to do.

We need, as never before, guidance to keep us going in the right direction. The Doctrine and Covenants is God's message, His guiding message, to us today. We hope our theological lessons for the coming year will increase our faith and strengthen our testimonies in the divinity of the Gospel—the only sure guide to the road we must follow.

Our lessons are:

1. Obedience to Law the Basis of Reward.
2. The Law of Consecration.
3. Obedience to Civil Law.

4. The Word of Wisdom.
5. Responsibility of Conveying the Truth to Others.
6. Intelligence and Future Life.
7. Gifts of the Spirit.
8. Zion the New Jerusalem.
9. Death and the Resurrection.

Some are spiritual lessons, some give us the temporal law, yet the two cannot be separated, because from obeying temporal laws spiritual blessings come.

The general theme running through the lessons is that of obedience. "There is a law irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

From each of the lessons we hope to get some specific spiritual truth which will strike a responsive chord in our hearts, and which we can apply in our lives, and that as a result of all these specific truths our general aim will be realized—increased faith, stronger testimony.

These spiritual truths which are gained from each lesson will sink deeper in our hearts if carried over into testimony bearing. Impressions are intensified by expression. One form of activity which builds us up is expression.

A testimony is like everything else worthwhile, it is a matter of growth. It comes through personal experiences, through actively seeking it, and through expressing it little by little as it grows.

Our testimonies are not equal. Some have an absolute knowledge. Their experiences in life and the testimony of the spirit has given them this knowledge. We need their testimony. Bearing it helps to keep it alive and strengthens those who hear. Our Gospel is one of mutual helpfulness and self-expression. There are others whose testimony is not so strong. We wish to encourage them to bear testimony to those truths which through their experience they know to be true. The specific truths in our lessons will give them this opportunity.

If we earnestly seek a testimony, if we build on what we do know, and give expression to it, the Lord will crown our efforts with the testimony of the Holy Spirit. The gratitude we have to our Heavenly Father for all His blessings is intensified by expression.

The great need today is to recapture that fervid, energizing testimony which will guide us in the right direction, and lead to a greater consecration of our lives to the work of the Lord.

MARY C. KIMBALL

Preview of Literature Lessons

OUR Literary course for this year. Life and Literature, is unusually fine. The lessons in the magazine are very illuminating and the text, The Story of the World's Literature, by John Macy, is as interesting as a novel. We urge all officers to get as many as possible to attend the sessions and to participate widely in the discussion.

Class leaders should endeavor to encourage those who are not readers to form the reading habit. By so doing an inestimable benefit will be conferred upon these women.

Recently I heard a friend say that

she knew an old woman who was a most pitiable figure. She had never learned to love books, and now in her old age she has no interests. She doesn't read. She doesn't participate in any group activities. How different was another woman who told her daughter on one occasion, "I love to have you come and visit me, but never come because you think I am lonely. I never can be lonely while I have my books." This woman through a long life had made it a practice to keep a record of the books she had read, the impressions they had made on her, and what critics said of them, so when her daughter wished to know what to read, she would phone her mother, because she knew she could tell her the things that would be of great interest.

"Dreams—books are each a world
and books we know
Are a substantial world, pure and good
Round them with tendrils strong as
flesh and blood
Our pastimes and our happiness will
grow."

The lesson headings in Life and Literature are, after an introductory lesson,

The Gifts of the Greeks to the World.

The Roman View of Life.

The Bible, A Record of the Life and Literature of the Ancient Hebrews.

The Bible as Literature.

The Hebrew Classics.

The Romantic Spirit.

The Tempest.

The Spiritual Values of Literature.

These lessons will give us an outlet for our finest emotions and thoughts, will ennoble our thinking, and beauty will sink into our souls and will enrich our lives. They will build for us higher and higher ideals, for "every masterpiece of literature, whatever its theme, is rooted in an ideal, reflects an ideal, and illustrates an ideal."

Through the study of these lessons, we will be transformed by the renewing of our minds, cultural refinement and joy will come to those who study them.

LALENE H. HART

Preview of Social Service Lesson

SINCE the beginning of civilization forward looking people have directed their thinking and efforts towards making the human race more efficient. John Dewey has said, "What the best and wisest parent wants for his own child that must the community want for all its children." The aim of our social service course is to establish in the minds of our people that whatever raises or lowers the standard of the individual will likewise determine the standard of home, the influence of which, will extend to the community and the nation. What the standard and the ideals of our nation will be tomorrow will depend on how well we have lived today.

Women have a unique role to play. Into their hands fall much of the intimate personal part of living. It behooves them, therefore, to educate themselves for this vital task. They need to understand not only the importance of their work as it touches the members of their own families in their own homes, but its importance as it influences the members of the family in their contacts outside, and the possibilities of extending, through their own activities, the benefits of their knowledge and experience in the care of human life,

to the community. They need to know how to meet wisely the basic human needs, to detect when the specialist is needed, and to know what ones are to be had. In a word, they need to know the fundamental principles of science and art, a scientific point of view that enables them to keep an open mind, and an eagerness to keep mentally awake, a consciousness of the vital importance of their work that will make them respect it and themselves, to the point of bringing to it their finest powers.

President Hoover's Committee on Social Trends found that in the last thirty years family life declined in social significance, although not in human values.

The social and psychological functions of the family are as important as the economic ones. A few years ago we shied away from the responsibility of training in these functions, but we no longer fail to consider them in child care and training, personal development, character building and family stability. If home life and child care are as important to the national stability as sociologists have claimed, there is some evidence that a new program for family life is needed. The particular type of education or training that will help maintain the home as a significant unit in society is a difficult problem to contemplate and the part our social service lessons play in such a program is our chief concern.

Our question is, "will the nature of this work be such that it will help to adjust to these functions?" If our lessons are approached from this standpoint they will not be taught as ends in themselves, but as a means to more satisfactory adjustment and personal development. We hope you will not be too critical and feel that the lessons are too hard, too long, or uninteresting. We have aimed to give you the latest and best compilation of findings and recommendations on the important subject of child health and protection, keeping in mind that the conservation of human life is the biggest job in which women have a part.

The Children's Bureau, through its studies, estimates that nearly one-fifth of the preschool children in the country are showing effects of poor nutrition, inadequate housing, lack of medical care and in many cases the effects of the anxiety and the sense of insecurity that prevails everywhere. Unless some tangible evidence of nutritional status can be used to make parents and teachers see their children as they really are, little can be accomplished by way of widespread betterment. In the interest of health education, knowledge of foods must needs become a part of the working equipment of every home. While a well rounded health education program in a community could only be realizd through cooperation of the doctors, nurses, social workers, home economists, teachers, and parents, upon the latter almost exclusively falls the responsibility of making it workable.

In our lessons this year we deal with factors that are intensely vital to almost every human being, physically, mentally, and emotionally. Some of the most important values in home life are almost impossible to measure objectively and therefore there is a tendency to ignore them, but just as the school is trying to readjust itself, revalue education, and maintain high standards for guidance of its students, just so must the parents face squarely and courageously the responsibility that makes for security, development, contentment, and happiness of those children entrusted to their care. It is

true we are facing many new and changed conditions and with them come rare opportunities to introduce into the lives of boys and girls new elements of happiness and permanent values which will mean finer citizens and more intelligent living.

Mrs. Dorothy Canfield Fisher states as her belief that only trained educated human beings, living mostly on the spiritual, intellectual, and aesthetic plane will be able to adjust for healthful living in the new social order. Why should we not build towards a far better civilization than man has ever known?

The family has endured in the past. It will continue to be the fundamental institution from which will emerge strong personalities that will wield an influence for good upon the perplexing problems of the day. Someone has said that he wanted to go to school where they "taught all the branches." "But what about the roots," another asks. Are we seeing to it that as much nourishment as possible comes through the roots capable of feeding the branches.

We appeal to you as officers and teachers to accept the challenge given you through the social service lessons, that every child may have an opportunity to reach its highest possibilities.

INEZ K. ALLEN

Preview of Teachers' Topic

IN recent years there have been so many failures and disappointments judged from a worldly point of view. The Teachers' Topic aims to help the mother in each home to see past the injustices and crude judgments of earth. It should help her to realize that what she is worth to God cannot be measured by worldly standards, because as William L. Phelps says: "They are so coarse they are adapted only for gross and obvious results, one cannot weigh a diamond on a hay scale, it would not register, yet its real worth would be many tons of hay."

Honest effort, though followed by disappointment and the innermost yearnings of her heart, all count for something. It should teach her to count her blessings with an attitude of thankfulness, because real wealth may be measured by ability to appreciate. The weight of the load is conditioned by the attitude, like the boy who was carrying a child up a steep hill, when overtaken by a traveller who said, "Its too bad you must carry such a heavy burden," but the boy retorted "Oh, he aint very heavy, he's my brother."

The topic aims to encourage each to seek for enduring satisfactions, seeking first the Kingdom of Heaven, purity of thought and life, honesty of purpose, and high ideal. It should encourage her to seek and find joy close to home, as the poet says:

"I have found such joy in simple things:
A plain, clean room, a nut-brown loaf of bread,
A cup of milk, a kettle as it sings,
The shelter of a roof above my head;
And in a leaf-laced square upon a floor
Where yellow sunlight glimmers through a door.

"I have found such joy in things that fill
My quiet days: a curtain's blowing grace,
A growing plant upon a window sill,
A rose, fresh-cut and placed within a vase;
A table cleared, a lamp beside a chair,
And books I long have loved, beside me there.

"Oh, I have found such joy! I wish I might
Tell every woman who goes seeking far
For some elusive, feverish delight,
That very close to home the great joys are:
These fundamental things—old as the race,
Yet never, through the ages, commonplace."

The topic should build self control as a means of preserving mutual love, for as the poet says: "The light of a whole life dies when love is done." Self control enables one to influence and govern others, and preserves one's own peace of mind. What more distressing than are the regrets for hastiness? Truly are we told in Proverbs "A soft answer turneth away wrath." God must be proud of one who, under stress, controls herself, and thereby keeps her heart open to the promptings of His Spirit.

It has been expressed that "cheerfulness is the center color in life's bouquet." Ella Wheeler Wilcox truly said:

"The one worthwhile, is the one who can smile,
When everything goes dead wrong."

We all can recall a humble dwelling made a paradise by the cheerful mien and smiling face of a mother.

The most destructive fear is that which destroys self confidence. It kills the "try" in one. "Believe in yourself, hang on to your self respect" it would say to each one. Women have never faltered in a time of stress. They gave birth to babies on the plains, sometimes buried loved ones by the roadside, and journeyed on. Pioneers had the courage to hope anew when overtaken by disappointment. As the pioneer mothers needed God on that great march to this land, so we need Him now.

The teachers' topics are humbly dedicated to the hope that every mother will face the sunrise of a new day believing in herself, trusting her fellowmen, and having faith in God.

COUNSELOR AMY BROWN LYMAN

Unemployment Insurance

THE Depression has revealed, among other things, the great need in this country of some kind of security against unemployment. The unemployed must receive attention and care, and we have been giving this largely through some form of charity, which to say the least, is very embarrassing to the man who is anxious to work, and asks only for the opportunity to work.

Forward-looking people have been advocating for some time the establishment in the various States of the Union, of some form of unemployment insurance for workers, to take the place of relief giving during periods of depression. A number of the larger States which have great industrial centers, have been discussing this problem for a number of years. Wisconsin now has a law in operation which is being closely watched by other States.

There seems to be a great deal of opposition generally to unemployment insurance, due to the fact that it is not understood. Bills presented in twenty-five State legislatures last year failed. It is strange that people who believe in other forms of insurance are opposed to this. They believe in life insurance or insurance against

death, fire insurance, automobile insurance, burglar insurance, burial insurance, and in accident insurance or workmen's compensation, and in war pensions, but are opposed to unemployment insurance.

The prevention of, and cure for unemployment are great economic problems which have not yet been solved. It is therefore all the more important that unemployment reserves should be set aside as a source of income for working people who are out of employment.

My object in speaking on this subject today is not to advocate any definite plan for such insurance, but to discuss the principle of this form of protection, and to recommend that Relief Society women everywhere study this question for themselves.

What is unemployment insurance, and who is it for? It is industrial accident insurance for physically fit people who are laid off work through no fault of their own. It is a source of income for working people out of employment. It is a security wage, which should be treated as part of the worker's whole wage. Some say it would resolve itself into a dole, but this is not true. A dole is paying physically fit people funds which are raised by taxes.

Voluntary insurance plans do not reach many workers, and the privately worked out schemes between employers and employees are not sufficiently safe due to the fact that industrial concerns may fail. The only safe plan is through the State itself. Where the State sponsors the scheme and manages it, it is sure to be a success. The best plan, many people think, would be one embodying the essential features of our workmen's compensation laws, the main feature of which is the creation of an unemployment reserve fund, held exclusively for the wage earner. The funds of the worker ought to be in hands which will continue to exist regardless of the business enterprise from which the accumulated funds are drawn. Great Britain has established a system of unemployment insurance, the fund being built up by contributions in a relatively equal amount by the employer, the employees and the Government. This is considered a very thorough and workable plan.

The needs for unemployment insurance and old age security are apparent on every hand. When we realize that from 50% to 60% of our people are absolutely dependent at the age of 60, it would appear that steps should be taken to prevent such a condition.

The result of a study by Mr. Raymond Fosdick shows the following results. If a group of people age 20 years each were selected from a cross section of society, in 40 years the picture would be as follows: 36 would have passed away; 54 would be absolutely dependent; 5 would be self-sustaining; 4 well-to-do; 1 would be rich. This condition alone justifies plans for unemployment insurance and old age security.

Psychiatrists tell us that a large number of people have a mental age of only 12 years, and cannot plan beyond the present. These are found in all of our families. They tell us also that millions have an earning power so little above standards of decency that saving is impossible, and these are found in all of our families. Another reason why some sort of security is necessary is because of too low wages. A recent survey in the house dress industry in Chicago gives startling figures.

Twenty concerns were included in the survey. In eleven of these concerns the girls and women were paid only 5 cents and less per hour for their work. In an eight-hour day they would earn 40 cents; in a week they would earn $2.40. In the other nine concerns the women were paid 15 cents and less. This accounts for the cheap house dresses which we find on the market.

Who takes care of the unemployed today? The answer is, the taxpayer. And who is the taxpayer? The taxpayer is principally the one who has general property, such as farms, cattle, sheep, houses, mines—property which is visible. It is not the man with millions in hidden assets which no one can find, and which he cannot find himself.

The enormous relief bills of the last few years in the United States will surely put a mortgage on every farm and on every small business in the country, which it will take us a decade, if not a generation to remove. If unemployment is an inevitable part of our industrial system, it is a part of the cost of production and should be charged as such, and the plan for carrying its expense made a part of the regular financial planning of every enterprise.

Who are the unemployed today? They are both men and women, native born and immigrants—skilled, semi-skilled, unskilled—bricklayers, helpers, carpenters, miners, painters, factory hands, type-setters, etc. Millions of them have excellent work records and are out of work through industrial operations over which they have no control.

What happens when there is unemployment? First the cash savings are used up, insurance policies lapse, the furniture is sold, debts pile up, the family moves to poorer quarters, the mother goes to work (if she can find work), the health of the whole family is neglected, self respect crumbles. The psychological effect is bad. If a man is hungry he may later build up, but if he is discouraged too long, his faith and confidence are gone.

The unemployed eligible for insurance would consist of those alone who lost their jobs through business hazards, and not through the worker's own fault. The payments he would receive would of necessity be below the average income earned while working, but would be enough to help to tide him over. Unemployment insurance is not intended to pay workers for not working. Insurance should be utilized only as one part of a completely rounded program to combat booms accompanied by over-employment, followed by depression with under-employment and unemployment. Unemployment insurance would not be a cure for unemployment. It would however offer protection against the hazards of unemployment, which workers themselves cannot foresee and cannot prevent.

A number of the counties in Utah are qualifying for the establishment of old age pensions. I would recommend that Relief Society women study the law which provides for these pensions, and be prepared to assist when asked to do so in carrying out the provisions intelligently. In connection with this law we should also study the laws providing for the responsibility of relatives to their needy. Relatives are required by law to assist one another and should not shift this responsibility to the county or to the Church.

Apostle Charles A. Callis

By Joseph Quinney, Jr.

ELDER CHARLES A. CALLIS, richly endowed with the great gift of spiritual power, was unanimously sustained an Apostle of the Lord, Jesus Christ at the general conference of the Church October 6th, 1933. The choice of this greatly beloved man, meets universal approval.

Elder Callis saw the light of day May 4th, 1865, in the city of Dublin, Ireland. He was baptized at the age of eight years in the city of Liverpol, England. Two years later he and his mother's family immigrated to Utah and settled in Bountiful.

He was married to Grace C. Pack in September, 1902, in the Salt Lake Temple. They are the parents of eight children, six living and two who died in Jacksonville, Florida.

He served the Church as a missionary in England during the years 1893-1894. He was Stake Superintendent of the Y. M. M. I. A. for some time after his return from a mission to England. He was County Attorney of Summit County for six years. He served as a city councilman in Coalville, Utah, for a number of years. He was a member of the 2nd Utah State Legislature and filled the place with honor.

He was called to serve the Church as a Missionary in the Southern States in the year 1906. He succeeded the late Ben E. Rich as the President of that Mission and has served in that capacity for a quarter of a century.

THE spiritual life of Elder Callis stands out as a great sentinel light, and the depth of his convictions to truth carry a power that stirs the souls of all who come within range of his strong and convincing personality. His faith in Jesus Christ the Lord is most vivid. The life of the Saviour has ever been his great ideal and through the power of the master he has ministered among his fellowmen. It is said that "We judge of a man's wisdom by his hope, his faith and actions." The life of Elder Callis thus judged shows great wisdom.

Elder Callis carries always the thought that, "to know God is the controlling passion of life." Hence, the fine artistic qualities in his life are, and always have been, susceptible to all the Saviour taught. His interpretation of the Master is broad, sympathetic and fine. His love for the Christ is exemplified in his very thought, word and action. His "faith is a spiritual extension of vision, a moral sense that reaches out toward the throne of God and takes hold of verities that the mind can not grasp." The most exalted meaning of the gospel to Elder Callis is to love the Lord with all our souls, and then a consideration of our fellowmen with the same character of love. He has never been known to falter in his efforts to impress his fellowmen with the saving graces of the Lord and Master, Jesus Christ. Eternal life is, and always has been his goal, and the passion of his life has been to proclaim this mighty truth to all the world.

ELDER CALLIS has impressed every missionary that has labored under his presidency with the thought that, "the path of truth,

higher living, truer development in every phase of life is never shut from the individual until he closes it himself." He would have every missionary feel the power of this statement; have him make it a great faith, a real and living factor in his life so that there would be no limits to his progress. The sincerity with which he conveyed this truth was ever impressive and went to the heart of the individual. He would have them think, and pray, and work.

The missionaries love and respect Elder Callis and will feel highly honored in his elevation to the exalted position that has come to him, not alone because of their love for him, but because of his great ability and worthiness. Perhaps it is proper to say that no Mission President was ever more loved by the elders and lady missionaries than President Callis. It is a high tribute to any man who places his expectations of reward on a solid foundation of service rendered and who is willing to pay the price of success in honest effort. And this is exactly what Elder Callis has always done. The poise and power with which he has moved among the people of the south will be the same power with which he will move among the saints at home and will be felt in all of the Stakes of Zion and wherever he travels and is known. He is greatly endowed with spiritual warmth and his ability to impart the spiritual side of the gospel will, without doubt, in spire the people everywhere to higher levels of apreciation for the saving graces of the Church.

His Loyalty to a cause—the cause of the Church which he has so nobly and ably represented, is outstanding and complete in character. He has always held sacred the Authority and good name of the General Authorities of the Church, and has spoken of them always with appreciation and praise, realizing the great trust imposed in them by God in leading and directing His mighty work. If he were to have a Guide for the conduct of his life, it would read something like this,—"To respect and love my God, His Son Jesus Christ and His work; to uphold and sustain His authority and never permit myself to be untrue to them or the great cause they represent; to be honest and square to my fellowmen, as I expect them to be honest and true to me; to be a loyal citizen of the United States of America; to speak of it with praise, and act always as a trustworthy custodian of its good name; to be a man whose name carries weight with it wherever it goes—this is my aim."

THE ministry of this good man has been aided by a fine and noble wife; both have shared the joys and great honors that have come to them. Sister Callis has nursed and mothered the missionaries as they have come to her in the mission field. She has understood their needs and has supplied them. Her apreciation for the great responsibilities that her husband carried gave to her an interpretation of life that, like her husband, was very sympathetic and real. To her "conduct, culture and character are graces that go through life hand in hand, never separate or alone," and she has more than a speaking acquaintanceship with each of these noble qualities of life. Her great weapons for the defense of truth have been humility and prayer. She has been in touch with God. And the power and light of His holy spirit has given her the light of wisdom. No man has appreciated a woman more than President Callis has his devoted wife. If he should "seek to touch the greatness of this

MRS. GRACE PACK CALLIS

fine woman, he would lay his hand upon her heart." To him, she has been all that could have been asked; she has not only been virtuous, but virtue itself. As she has been with him in the ministry abroad, she will be with him in his new and exalted calling and march on with him in the ministry of God throughout Zion—a strength and an inspiration.

ELDER CALLIS has been a great soldier of righteousness, true to God and a fragrance in the path he has traveled. He loves the beautiful in human life and in the great creations of God. He is tolerant to those who do not share the same beliefs as he does. He has a keen sense of humor and is always ready to listen to a good wholesome story, and, at the same time, is ready to tell one. He is very charitable to all and will take time to listen to their stories and troubles. He never sees failure, "because the golden sun of ambition is always shining in his face, blinding his eyes to the impossibilities. He doesn't heed the warnings of discouragements, because higher and clearer than the little noises of the little people he hears the call of success. He must be what he is. He's filled with the mightiest message given to man—he has been touched with the God-Spark that blazes into achievement." He is a man of God, a lovable companion, a true friend worthy the confidence of all. He comes into the Apostleship of the Church with the blessings of a grateful people.

Happenings

By Annie Wells Cannon

THE thrifty housewife fears not winter's advent for her home is stored with summer's gifts.

MRS. ISABELLA GREENWAY of Tuscon is the first woman elected to Congress in Arizona. She is the widow of General Greenway, a "Rough Rider" in the Spanish-American war.

MISS MARY WARD is now Boston's immigration commissioner.

MRS. JEANETTE A. HYDE, 8 years Collector of Customs at the Port of Honolulu, has returned to her home in Utah.

MISS DORIS W. BRADWAY, Mayor of Wildwood, New Jersey, is the first woman mayor in that state.

MISS MARY ANDERSON of the labor department is working against differentials in industrial codes. The woman's bureau of the N. R. A. claims the same minimum wage rates for men and women.

SECRETARY PERKINS says "We cannot stop with the present minimum wages and maximum hours of labor." She also sees a new conciousness toward child labor. The Child Labor amendment has gained during 1933. Since last April, 9 states have ratified, making a total of 15.

WILHELMINA of the Netherlands, today the only woman ruler in the civilized world, celebrated her 43rd anniversary as Queen last summer, amid much rejoicing. She is much beloved by her subjects for her simple dignity and wisdom.

DOROTHEA BAIRD, the original Trilby in Sir Herbert Grier's first production of the famous play in 1895 died this fall in London. She was noted for her beauty and musical voice and the charm and intelligence she brought to her many roles.

RENEE ADOREE of the films died last month. Her greatest part was "Melisande" in The Big Parade, though she was also popular in "The Cossacks," "La Boheme," "The Exquisite Sinner," "The Tide of Empire" and other fine films.

DR. ANNIE BESANT, world famous Theosophist leader, familiarly known as the grand old lady of India, died recently at Madras, India.

BESS STREETER ALDRICH has produced another best seller, "Miss Bishop." The new book is the self sacrificing story of a school teacher, amusing and pathetic but lacks the fine artistry of "A Lantern in Her Hand" or "A White Bird Flying."

MRS. E. M. DELAFIELDS "Provincial" Ladies, whether in London or Philadelphia, certainly makes one "see ourselves as ithers see us" and provokes much introspection.

MARY R. BEARD'S book "America Through Women's Eyes" is an edited combination of diaries and articles by women covering a period of 300 years and puts a new or different phase on much of history. It is seen from the feminine view point.

Rebirth

(Third Honorable Mention in the Eliza R. Snow Contest of 1932)

By Miriam Jeanne Warnick Wright

(To Albert Shepherd)

Prisoned to plodding actualities
I strayed
Into a concert hall,
So many there
I felt I might be lost
Entirely,
And closed my eyes;

Your music poured in strains
That laid soft fingers
On my troubled pulse,
My eyes looked up,
My hands unclasped,
The music lured me
Just a little
Past myself;
And then I knew
A stretch of hope,
The center of me stirred,
A challenge!
And my spirit floated out
Upon your notes of promise—
I was freed!

My spirit played,
It danced, it laughed
At the imprisonment
It knew
Before I entered;
Then solemnity,
A purpose held me,
A pure pondering
Before a wonder strangely
found;
I was swept into possibility,
And by a strength supreme
Lifted beyond
Into a newer self—
I lived a miracle!
Recaptured for the spirit's sweet
resolve,
In reverence
And ecstacy
I knew
This was the spirit's actuality!

Reorganizations

Date	Stake	Released	Appointed President
Aug. 1933	Bear Lake	Eliza B. Cook	Hazel Shepherd
June "	Boise	Mary C. Martineau	Mabel S. Nokes
June "	Burley	Luella Wright	Dora Pickett
Aug. "	Garfield	Ida H. Steed	Esther B. Mathews
July "	Lethbridge	Mildred C. Harvey	Ida Wood
July "	Logan	Bessie G. Ballard	Ada E. Morrell
Aug. "	Pocatello	Martha E. Pugmire	Vera R. Horsfall
Sept. "	St. George	Josephine J. Miles	Juanita Brooks
June "	Star Valley	Kittie D. Burton	Pearl B. Holbrook
July "	Taylor	Julia E. Ririe	Allie R. Jensen
		MISSIONS	
	Eastern States	Alice D. Moyle	Grace S. Colton
	European	Leah D. Widtsoe	Mrs. Jos. F. Merrill

Priesthood and Womanhood

By Leah D. Widtsoe

II

QUESTIONS numbers six and seven, regarding man's possible arrogance or lack of chivalry, may be answered together by saying that a man's attitude to woman depends largely upon the mother who trained him in youth and the women who have most influenced his life. True, father's attitude to mother influences the growing lad, but some woman trained father!

If boys are brought up to a full realization of the importance of motherhood and its power for human good or ill they will naturally reverence every potential mother and wish to guard her powers. So that a chivalry deeper and truer than merely polished manners will be felt by men who exercise righteously their Priesthood. A proof of this statement is the fact that the men of this Church granted woman her religious and civic independence without her even having to ask for it. No other group of men on earth have done that! In some cases women have had to fight and suffer imprisonment for just those privileges that were granted women of this Church as their inalienable right.

However, the training for true chivalry as evidenced by an outward respect and true courtesy should be given every lad in his home. Girls must be trained to merit and reciprocate that courtesy. The right attitude of the sexes toward each other depends fundamentally upon home training, and woman strikes the key note of the home.

QUESTION number eight implies that the women of this Church may have an "inferiority complex" but it has not been made evident. However, it is often asked and may be answered only by each woman individually. The general reply would be that if woman sensed fully the full scope of her power for human progress or retrogression there would be danger of her having a "superiority complex." For there is no greater power on earth than Motherhood! A knowledge of its full scope and possibility should make women feel neither inferior nor superior but truly humble, and willing to learn that they may exercise that power increasingly for the improvement and uplift of mankind. If they will but grasp the full meaning of their privileges they will have no time and less inclination to feel themselves either inferior or superior but will be happy and joyously content to do their share toward making their own little world a better place in which to live.

AS to the next question, which concerns the home life of the people of this Church, the answer is conclusive. The homes of today, as of the past, in which the Priesthood is held and exercised by the fathers and sons and honored by the mothers and daughters are the ones where, almost without exception, peace and mutual understanding make life a continuous round of progressive accomplishment and joy for all. This condition is so general that it may be given as a rule. Exceptions there may be, but they are extremely rare. The rule is so general, in fact, that it should be taken by the women and girls of today as a guide for future success in home

building. If you would have a truly happy home in which children may be nurtured for future progress, then do your full share to this end but in addition encourage your menfolk to honor and exercise their Priesthood. It is in reality a key that may unlock the door of joy and accomplishment so that all may progress together.

Here it must be understood that girls and women should participate in those Church auxiliaries that fit their age and capacity for they were designed to prepare women to study, learn, and progress toward the ideal of Eternal Motherhood as the exercise of the Priesthood causes man to reach upward toward his Father in Heaven. It should be understood also that all official acts performed by men or women in the Church auxiliaries or in Temple ceremonies are performed by certain powers being delegated by the Priesthood—those who have the right to direct these activities. So that women officially appointed do exercise on their own behalf a measure of that delegated Power or Priesthood; this is done always under the authority of those who directly hold the Priesthood.

THE next question, that of possible sex-rivalry, concerns deeply the women of this Church for therein may they be able to set an example to all the world. When the Priesthood is understood and exercised righteously there can be no "sex antagonism"—it is impossible.

Let some of our leaders of the past express themselves on this subject: On one occasion Brigham Young said, "We have sisters here who, if they had the privilege of studying, would make just as good mathematicians or accountants as any man; and we think they ought to have the privilege to study these branches of knowledge that they may develop the powers with which they are endowed. We believe that women are useful, not only to sweep houses, wash dishes, make beds, and raise babies, but that they should stand behind the counter, study law or physics, or become good bookkeepers and be able to do the business in any counting house, and all this to enlarge their sphere of usefulness for the benefit of society at large. In following these things they but answer the design of their creation."

On another occasion he said, "Now, sisters, I want you to vote, because you are the characters that rule the ballot box." Again, "Every man or woman that has talent and hides it will be called a slothful servant. Improve day by day upon the capital you have. In proportion as we are capacitated to receive, so it is our duty to do. Go to school and study, have the girls go, and teach them chemistry, so that they can take any of these rocks and analyze them. The sciences can be learned without much difficulty. I want to have schools to entertain the minds of the people and draw them out to learn the arts and sciences."

A later prophet, our beloved Joseph F. Smith has said, "Motherhood lies at the foundation of happiness in the home, and of prosperity in the nation. God has laid upon men and women very sacred obligations with respect to motherhood, and they are obligations that cannot be disregarded without invoking divine displeasure. The word and the law of God are as important for women who would reach wise conclusions as they are for men; and women should study and consider the problems of this great latter-day work from the standpoint of God's

revelations, and as they may be actuated by His Spirit, which it is their right to receive through the medium of sincere and heartfelt prayer. If there is any man who ought to merit the curse of Almighty God it is the man who neglects the mother of his child, the wife of his bosom, the one who has made sacrifice of her very life, over and over again, for him and his children. That is, of course, assuming that the wife is a pure and faithful mother and wife. I have often said, and will repeat it, that the love of a true mother comes nearer being like the love of God than any other kind of love. The father may love his children, too; and next to the love that the mother feels for her child, unquestionably and rightfully, too, comes the love that the father feels for his child. There are people fond of saying that women are the weaker vessels. I don't believe it. Physically, they may be; but spiritually, morally, religiously and in faith, what man can match a woman who is really convinced? Daniel had faith to sustain him in the lion's den, but women have seen their sons torn limb from limb, and endured every torture satanic cruelty could invent, because they believed. They are always more willing to make sacrifices, and are the peers of men in stability, Godliness, morality and faith. No man will ever enter heaven until he has consummated his mission; for we have come here to be conformed to the likeness of God. He made us in the beginning in His own image and in His own likeness, and He made us male and female."

When men, our leaders, express such sentiments regarding women one must know that such a feeling as sex-jealousy is set aside. Individual exceptions may occur but that proves nothing. If women are expected to exercise all their faculties and magnify every gift they may possess, and that without any feeling of prejudice; if men and women admittedly stand equal before the bar of man's and God's judgment, then what more is there to be desired—and of what may either one be jealous?

Indeed a woman who would sacrifice the greatest of all earth professions, that of Motherhood which is hers by right of sex, for the senseless reason of proving that she could do a man's work as well as any man, or for any other reason, is something less than a true woman and is to be pitied as well as condemned. While on the other hand it is but a small and puny-souled man who could wish to humiliate woman as a class and keep her as the inferior sex. For men can never rise superior to the women who bear and nurture them. The man who fears the dominance of woman or suspects that she is now attempting to take revenge on man for the centuries that her sex has been held in thralldom before the law—such a man admits his own inferiority, and condemns his own beginnings.

WHEN women are recognized as the equals and partners of men in the good game of life and given the privilege of traveling side by side with them while sharing equally the load, they will be more than willing to accord man the presidency of all domestic councils, and will always look up to him as a leader—when, only when, he is a worthy leader. The history of family life in this Church is ample proof of that statement. The normal woman is glad to be led—in righteousness; she craves the companionship of a man, a real man; one whom she may honor and respect and on whose wise judgment she may lean. There are times when a man desires the same support from a good wife. So that

in the last analysis, life to be complete must be shared by well matched "team-mates" each one carrying a full share of the load, but with a comfortable understanding that man is the leader for his is the final responsibility for family integrity. When this relation is understood and practiced there can be no room for sex-rivalry; it is just crowded out of the picture.

HERE the thinking woman may remark, "All this is very well, if all men were righteous and natural leaders and if all women were rather shrinking by nature and glad to lean on someone and be led. But what about the countless cases where unquestionably women possess greater powers of leadership than their husbands or where the husband is unable to lead or even provide for himself to say nothing of the family?" It is undeniable that there are weak men as well as weak women, and it is equally true that such men are often attracted by and marry strong capable women and visa versa. What then?

Brigham Young partly answered the question when he said on one occasion, "I have counseled every woman of this church to let her husband be her file leader; he leads her and those above him in the Priesthood lead him. But I never counseled a woman to follow her husband to hell!"

Families in such cases must make their own adjustments. The wise woman, however, will place her motherhood above every claim and not allow it to become secondary to anything. The wise man will accept the situation and be content to be the titular head of the family only, giving his best so far as his capacity allows. If a man is vicious or unwilling to do right that brings in another factor which is not within the scope of this discussion. Women are weak and fall into error, too, but that is another question.

In the Church, however, it is different. There, no adjustment can be made. The Priesthood always presides and must, for the sake of order. Some of the women of a congregation or an auxiliary organization may be wiser, even greater in mental power, or in actual power of leadership than the men who preside over them. That signifies nothing. The Priesthood is not bestowed on that basis but is given to good men and they exercise it by right of divine gift as they are called by those who have authority so to do. However, woman has her gift of equal magnitude also. Sex enters here and is indisputable. It is eternal—so why quarrel with it? A wiser Power than any on earth understands why a spirit in the far off beginning was male or female. On earth there is waiting work for each to do.

The important thing to consider here is that there is scope in this Church for every woman to exercise all her greatest powers and talents. If she is a natural leader then in her own field she may demonstrate and use her powers to the utmost. No one could or would hold her back.

NEVER in history have women enjoyed the freedom of thought and action accorded the women of this Church. In the Temple and sacred buildings of the past women were not permitted to enter beyond the outer court. In the Jewish Synagogues to this day women are not permitted to worship with the men; they are separated by a distinct wall or barrier. While in the Temples of the restored Gospel a

man may not partake of the highest ordinances without his wife and in life pursuits she is given her entire independence.

This gives to woman a mighty responsibility which if she honors and uses will be increased in power upon her; but if she ignores it or treats it lightly or fails to magnify it she may lose that which she now possesses and thereby forfeit her birthright. For this great privilege women in this Church should be eternally grateful and willing to use and cherish this precious and priceless relationship. Where much is given, much is expected.

A *final question* may be asked: "With the restoration of the Gospel in its fulness, all righteous men of this Church were given the right to hold the Priesthood—a privilege unknown for ages and not shared by men outside this Church. No commensurate gift was bestowed on the women, for motherhood is a universal gift for woman in every age, the heathen and degraded, as for the women of the Church. Where is the justice?"

The answer to this question summarizes the entire discussion. Indeed the women of this Church are equally honored, for they share with father or husband all the resultant privileges and blessings of Priesthood. "Neither is the man without the woman nor the woman without the man in the Lord." Exaltation is impossible for man alone. The full understanding of this privilege should sober every woman in this Church and cause her to pause when any temptation to worldliness or weakness comes her way. She may be a real support and inspiration to one who literally holds a measure of authority to act for God on earth; or she may be the opposite. Which shall it be? She surely has a privilege not shared by women outside of this Church. Indeed, hers is the gift supreme: to be the mother and guide of priests and men of God! Hers is the privilege of teaching the lad to honor or despise the great gift which awaits him; she it is who implants his desire to honor or disregard his sacred calling. As the girl grows she retains the same privilege: as sister, sweetheart, or wife she may ridicule and taunt or encourage and bless the lad or man who is to hold this sacred power. So who may decide as to the greater gift?

THE womanhood of modern Israel have a joyous responsibility. They must never lose sight of their greatest privilege—to be the mothers and companions, hence the inspiration, of righteous men who hold the Holy Priesthood. They must ever hold to the ideal of the Mother of the Gracchi: while scorning the wiles and temptations of the world they must gather round their own or potential children with the joyous thought "These are my jewels!" When woman understands her full and complete power for building righteousness on earth she will sense that the gift of motherhood direct or vicarious is the greatest of all gifts and will be forced to exclaim "My cup is full; I cannot ask for more!"

Do you want to know how to obtain temporal salvation? Not only the Latter-day Saints, but all the world would have the solution of that problem if there were no tea, coffee, liquor nor tobacco used in the world. Peace, prosperity, and happiness would come to the entire world.

—*President Heber J. Grant.*

"Judge Not"

By Marguerite Johnson Griffin

SISTER GIBSON turned her weary steps in at a little rose-twined gate which beckoned invitingly to a cheery white cottage beyond. She was coming in the capacity of Relief Society Teacher. Her companion was very ill, and, as the ward was small and workers few, she was covering her district alone. The day was warm, and as she stood upon the small porch ringing the bell she brushed a stray lock from her moist brow and lifted her flushed face to a cool breeze made fragrant by myriads of brightly blooming flowers.

Soon a young woman, looking cool and crisp in a dainty house-dress, met her with a welcoming smile, and at her invitation Sister Gibson gladly relaxed in a deep cozy chair.

"And how are you and your husband, Sister Cook?" she began.

The younger woman's radiant face and sparkling eyes bespoke the happiness which they had found in their few short months of marriage.

Then Sister Gibson cleverly maneuvered the conversation from the preliminary common-places and presented many of the beautful thoughts suggested by that month's Teachers' Topic, and almost before she knew it, the time had been spent and she felt she must go.

"I have just one more call to make this warm afternoon," she said. "By the way, it's to Sister Woods', a few blocks down this street. Do you know her? I have called there several times, but I have never yet found her home."

A faint shadow of scorn crossed Martha Cook's face.

"Oh, yes. I know her. That is, not very well. I don't know as I would particularly care to. She works. I guess that is why you have never found her home. She is having her vacation now, though, so you might find her today."

"I hope so," returned the other kindly. "I don't believe I have ever met her."

"No? Well, she is a widow, you know. Her husband died less than a year ago, and he was hardly cold in his grave before she was going about wherever she pleased and all dressed up fit to kill. While he was living she just went around in home-made things, and never looked very nice."

Sister Gibson was feeling very uncomfortable. The least bit of gossip always distressed her, and her own home-made dress made her feel ill-at-ease.

"Lots of times a limited budget makes it necessary for a woman to do her own sewing, especially if there are several children," she returned gently. "And you know, somewhere in the Doctrine and Covenants it says something about letting the "beauty of your garments be the work of your own hands."

"Oh, that is all very true," returned Sister Cook. "I admire anyone who can sew, but honestly she didn't have a new dress once a year, I don't believe. Of course, she has three children, but then.—He must not have been very good to her or

she would have grieved more, don't you think?"

"People grieve in different ways. Some weep with their eyes, some with their hearts. Lots of times we are too quick to judge from appearances."

"Yes, I know," said the younger woman with a hint of bitter prejudice in her voice. "But she must have married so young. She is scarcely older than I, and has three children. So I'm sure she must not have loved her husband so very much, for since he has been dead she is better dressed and looks years younger. I know if I should lose my husband—" and her face softened with the blush of young love—"I'd just die."

"No, you wouldn't," returned the older woman softly. "We have to just keep living on, and no matter how our hearts ache we have to accept the lessons in life that come to us, with faith in our Heavenly Father Who knows what's best. Now I must be running on."

"I always enjoy your visits so much, Sister Gibson, and I'll be looking for you again next month."

ONCE outside, the Relief Society Teacher was now oblivious to the blinding sun whose white heat glared up at her from the hot sidewalks. The latter part of her visit with Sister Cook had placed her in a turmoil. Gossip always did. Perhaps all she had said about Sister Woods was true. Perhaps she had married too young, and had mistaken infatuation for true love. Perhaps her husband had been stingy with her. Perhaps she was happier, more care-free, now that she was alone. But even so, what good did it do to pass on such bitter thoughts to anyone, even if they were true? And on the other hand, what proof does anyone ever have that their critical judgments of another's heart are true? The Master said, "Judge not," and His counsels are always wise.

Hardly before she knew it, Sister Gibson was at the humble little home of Sister Woods. Yes, she was home today, for the door was open, the busy whir of a sewing machine greeted her ears, and soon the little widow herself was smiling at her, inviting her to come in.

It was very true. Sister Woods, the widow, was very little older than Sister Cook, the recent bride, but Sister Gibson could read things in the little mother's face which the younger woman, with her lack of knowledge and experience, could not. There was a wistfulness about the deep grey eyes which told of a heart that suffered. There was a firmness about the mouth which bespoke determination to face life and provide for her children. There was a little upward tilt to the head which bespoke a depth of courage to carry on.

Sister Gibson felt something tighten in her throat as she read the heroism marked in that little wan face, and before long the younger woman was pouring forth some of the things which she had kept bound up in her heart for so long.

"It's hard to understand why he had to go," she was saying, while her eyes misted but did not overflow because of the strength of determination evidenced. "We were always so happy. Oh, we didn't have much to get along with, but we managed to pay for our home, such as it is. And we always met our bills, because we planned for them. It's been very lonely without him."

Her eyes looked far away, and

Sister Gibson could find no words to express what she felt in her heart. The little widow turned back to her and smiled.

"I don't believe it's so bad right at first. You go numb, somehow, from the shock of it all, and so many cluster around you to help you, to think for you. People are kind. You do not feel so all alone then. But it's afterward, when it's all over and you have to go on living, and trying to find some way of earning a living, with only failures to confront you. But I can't complain. It was only a few months until I found this job, even if it did seem like eternities. But I'm boring you with my troubles," she ended abruptly.

"Not at all," returned Sister Gibson. "One needs to let things out once in a while. It isn't good to keep them bottled up too long at a time."

"That's sweet of you," returned the other appreciatively. "But I do this very seldom, for I always think everybody has enough troubles of their own. You don't know how I've enjoyed your coming today. I feel better already."

"I'm afraid I have interrupted your sewing."

"Oh, no. I'll have plenty of time for that. I am spending my two weeks' vacation sewing. Working, you know, I have to keep dressed up all the time, and it takes an awful lot of dresses. If I watch bargains I can get them for me almost as cheap as making them, and then when I wear them out I make them over for the little girls."

"How old are your children?"

"Jean is nine, and such a little help. I don't know what I'd do without her. Then Alice is seven, and Billy not quite five. The lady next door takes care of him while the girls are in school, and then they look out for him after that. We get along quite well, you see," and she smiled bravely.

"You are a heroic little mother, Sister Woods, and you have been a great inspiration to me."

And for that little fatherless household, Sister Gibson's heart swelled with the sincere and humble prayer of the Relief Society Teacher. "Peace be to this house."

IN the year that followed she faithfully visited her district, month by month, sometimes with one companion, sometimes another, and sometimes alone. She had no further visit with Sister Woods, for her work kept her away from home, but quite often coming later in the afternoon, she would find the children there with Jean getting things ready for Mother's supper. So, for them, things were going along in the same old way, just a matter of living, learning, and carrying on.

Her visits with Sister Cook were perhaps more eventful, first being colored by the young woman's glowing anticipation of the coming of her first baby and her eagerness in displaying this new little dress she had made, or this dainty little sweater some friend had given her. And at last had come the glorious fulfillment of those months of bright hopes in the birth of a tiny son, and then—disappointment, as the little life flickered for only a few days and was taken on the wings of Death back to the God who gave it. Following this the Relief Society Teacher's visits were subdued and saddened by the countenance of the pale little woman who seemed crushed to such an extent that she did not get well fast enough, and for nearly four months Sister Gibson, seemingly powerless to say or do anything to help her, watched her pine and brood and suffer.

At length on one hot summer day, while she and her companion were making their call, Sister Cook, reclining on her couch, saw Sister Woods coming up her front walk.

"Well of all things!" she said petulantly. "What's she coming here for? I wish she wouldn't. She doesn't know what it means to suffer."

Sister Gibson found time to pat the younger woman's thin white hand and say, "Be nice to her, I'm sure she means well." And then the little widow woman stood before them.

"I hope I'm not intruding, but this is the only time I could come."

She seated herself by the young woman on the couch and impulsively took her cold hand in hers.

"I just had to come," she said simply. "I thought perhaps the lesson I have learned might help you get a grip upon yourself and get well and strong again. For if you regain your health, then some day you can have another baby. Of course, you will never have one that will take the place of this one you have lost, but others will bring you happiness, and after all—you still have your husband."

Her voice broke slightly and Sister Cook's eyes, now opened by her own suffering could see that the little Widow's face was drawn and white, could understand that what she was saying was tearing open again the raw ache within her heart.

"You know," went on Sister Woods, while the firmness of her chin forced her voice to be steady, "no matter how we fight against the things fortune sends us we cannot change them, we cannot bring our loved ones back. Why fight, then? It is a waste of effort that devastates our bodies and makes all those around us, who have a right to happiness, unhappy on our account. No matter how hard it is to do, it is better to try to become reconciled, and to appreciate the things we have left to us. You have your husband, I—I have my children. Some day you will have other children. I know it's hard to do. It's hard to smile when your heart is breaking, and there are times when you're all alone that all the old ache will come back and for the moment, perhaps, you will have to give way. But God is good, and to those who really try to submit to His will without bitterness in their hearts, He gives added strength and helps them take up their crosses. I know."

Abruptly she arose, kissed the other woman on the brow with lips that were hot with anguish, and then she left.

AFTER she was gone Sister Cook at last found her voice, and the whole torrent of her soul's regret mellowed every word.

"How blind I've been! She has been brave. She has not wasted her time with useless grief, but has fought it back and made her little family as happy as possible. She has not allowed her sorrow to obsess her, while I— Oh, I've been a coward. My lot is not as hard as hers, and how I've misjudged her all this time."

Once outside, Sister Gibson's heart rejoiced for she knew that the little widow's seeds of courage had been planted in fertile soil, and again her thoughts were busy as she went her way. She mused on how close to the living, pulsing, throbbing things of life the Relief Society Teacher comes. Close, not only to joys but heart-aches as well. And what a responsibility is concealed in her humble task!

"For just think!" mused Sister Gibson. "If I had carried that bit of gossip from Sister Cook to Sister Woods, I would have embittered the heart of the very one in whom she was to find the message of comfort, courage, and the ability to carry on. Indeed the Master knew what we needed when He said, 'Judge not.' "

Accessories for the Thanksgiving Dinner

By Lucy Rose Middleton

LAST year we described and gave recipes for a typical Thanksgiving dinner. The dishes chosen were of American origin as befits this day which is so closely connected in our minds with the arrival of the Puritans at Plymouth in 1620.

This year we will not repeat from start to finish the details of a full Thanksgiving dinner, for the basis of the meal is likely to vary little from year to year. It is the accessories or "trimmings" of the dinner which are best calculated to add distinction and grace to the result.

Some of the following suggestions may help you to add the touch which distinguishes the elegant and artistic from the commonplace:

Cranberry Cocktail

Cook 1 quart of cranberries in 1 quart boiling water until berries pop open. Strain through a cheese cloth bag. Do not press the fruit as that tends to make liquid cloudy. To the juice add 1 tablespoon lemon juice, few grains of salt, and ¾ cup sugar. Return to the fire and bring to a boil. Serve cold in cocktail glasess. Garnish with lemon slice.

Frozen Fruit Cocktail

1 cup orange juice
1 cup grapefruit juice
1 cup apricot juice
1 cup water
1 Cup orange pieces
1 cup apricots
1 cup grapefruit
1 cup sugar

Boil the sugar and water together for 5 minutes. Cool and add the fruit juices. Freeze to a mush and mix the fruit cut in small pieces. Serve in cocktail glasses and garnish with mint.

Stuffed Onions

Cook 6 onions in boiling salt water until tender, drain, and let cool. Remove the centers of each, being careful not to break the outside layers. Saute 3 finely chopped mushrooms in melted butter, add ¼ cup bread crumbs, the pulp removed from the center of the onions, a few grains of salt and pepper, 1 teaspoon melted butter and enough cream to bind the ingredients together. Use this mixture to fill the centers of the onions. Bake in a buttered baking dish in a 350 degree oven until tender, about 20 minutes. Baste several times with melted butter in hot water.

If a mild flavored onion is desired, change the water once or twice.

Place a roasted turkey on a platter and surround it with the stuffed onions.

Oyster Stuffing for Roast Turkey

3 cups bread crumbs
½ cup melted butter
1 teaspon salt
¼ teaspoon pepper
1 small chopped onion

2 cups chopped celery
1 pint oysters

Mix the bread crumbs, oysters, and melted butter and seasoning. Add enough of the oyster liquor to soften the dressing.

For a large turkey this amount would have to be doubled.

Harvest Salad

1 cup boiled salad dressing
1 cup creamed cheese
1 cup cream, beaten stiff
1 tablespoon gelatin
½ cup almonds, chopped
1 small can shredded pineapple
½ cup maraschino cherries
½ cup green grapes
½ cup diced apples
½ cup diced celery

Mix the creamed cheese with the salad dressing and the whipped cream. Soak the gelatin in ¼ cup cold water for 5 minutes, then dissolve over hot water. Add to the shredded pineapple. Set in a cool place until the mixture begins to thicken, then add the fruits, celery and nuts. Mold. Serve on lettuce and top with salad dressing and paprika.

Orange and Grapefruit Salad

Peel, section, and remove membrane from oranges and grapefruit. Shred pimento and break pecans. place on crisp Romaine lettuce and serve with fruit French dressing.

Fruit French Dressing

½ cup salad oil
3 tablespons lemon juice
1 tablespoon orange juice
1 tablespoon grapefruit juice
Dash of paprika
¼ teaspoon salt

Mix all together and shake in fruit jar before serving on fruit salad.

Carrot Pudding

2 cups flour
1 cup suet chopped fine
1½ cups brown sugar
2 cups bread crumbs
2 eggs
1 teaspoon cinnamon
½ teaspoon cloves
1 cup carrots, ground
1 cup currants
1 cup raisins
1 cup almonds
½ teaspoon salt
1 teaspoon nutmeg
1 teaspoon soda dissolved in
1 tablespoon warm water

Sift the spices and flour together and add the suet, crumbs, sugar, carrots and beaten eggs. Mix the raisins, currants, almonds together and add to the batter. Add the soda dissolved in the warm water last. Put into well buttered cans and steam for 3 hours. Serve with Sterling sauce.

Sterling Sauce

½ cup butter
1 cup brown sugar
1 teaspoon vanilla
4 tablespoons lukewarm milk or cream

Cream butter and mix with sugar gradually. Then add milk (or cream) and flavoring drop by drop to prevent separation.

Hearts Intwined

Minerva V. Dutson

I am happy when you're happy,
I am glad when you are glad,
I am lonely when you're lonely,
I am sad when you are sad.
I am loving when you're loving,
I am blue when you are blue,
I am pleasant when you're pleasant,
I am true when you are true.
I am thankful when you're thankful,
I am kind when you are kind,
I am cheerful when you're cheerful,
In your soul my heart's intwined.

November

By Annie Wells Cannon

In majesty the bare trees stand
  Silent, grim and grey.
Their summer garb around their feet
  In dry brown clusters lay.
Beneath the leaves, the flowers sleep,
  Nature's covering rare
The naked trees their vigils keep
  Like holy prayer.
Sweet the music of the rustling leaves
  Whirled along the way;
Stark the beauty of the naked trees
  Silent, grim and grey.

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Motto—Charity Never Faileth

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VOL. XX NOVEMBER, 1933 No. 11

EDITORIAL

Two October Conferences

THE October Relief Society Conference, which featured our class work, was most helpful to our class leaders. The attendance was large, the interest keen, the spirit beautiful. It is a great pleasure to meet our Sisters in these gatherings and to realize their great love for the work and their eagerness to gain all possible help.

THE 104th Semi-annual Conference of the Church was outstanding in several ways. The speakers outdid themselves. The instructions were timely and so forceful that no one could mistake their purport. Two vacancies were filled, Elder Charles A. Callis was sustained as a member of the Quorum of the Twelve Apostles, Elder John H. Taylor was placed in the Frst Council of Seventy.

These two men come to their new positions qualified by life-long devotion to render most valuable service to the Church. They have both been ardent workers in the Mutual Improvement Association and have had wide and long experience in the Mission Field.

Elder Callis has labored in England, presided over the Irish Conference and for 27 years has worked in the Southern States, over 25 years of that time presiding over the Mission.

Elder Taylor has performed two Missions in Europe and has presided over the Northern States Mission.

Brother Callis showed that he had the spirit of his calling when he said, "I desire to spend and to be spent in your service.

In speaking at the Conference, Brother Taylor paid beautiful tribute to his Mother and his wife, expressing his gratitude for their goodness and saying that whatever he had done had been helped and encouraged by these two good women.

May every blessing attend these brethren in their ministry.

Elder B. H. Roberts Called Home

A MOST colorful life closed when Elder B. H. Roberts passed away September 27, 1933. His boyhood was hard. His life was a continuous struggle. He showed what an intrepid spirit can accomplish, spite of odds.

Who would think that this eminent writer and cultured man had had no school advantages in his boyhood? In his young manhood, so eager was he for learning, that he would walk back and forth from his home in Centerville to Salt Lake to attend school. He studied until he became one of the most noted theologians in the Church. He had an insatiable hunger for knowledge. Ulysses-like, he was ever striving, seeking, and finding truth.

In his long life he experienced much. His books on Church doctrine and his extensive histories of the Church will ever be a most valuable source of information to students and will make his name live among generations yet unborn.

Opening of Our Season

AGAIN our season's meetings have opened with joy and increased attendance. We note with pleasure the earnest efforts that are being put forth to get a large attendance of young Mothers. The organization offers a delightful change in their routine and gives them wonderful help in the care and training of their children. More organizations will have Kindergartens to care for the little folks, while their Mothers are in meeting this year than ever before.

Read the Doctrine and Covenants

"Search the Scriptures"
"Seek ye out of the best books words of wisdom"
—Doctrine and Covenants 88:118

WE do not remember a Conference when so many quotations from the Doctrine and Covenants were read and dwelt upon. Beautiful, strong, soul satisfying, they inspire to better life. All women would do well to re-read the Doctrine and Covenants this Winter

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Our Song Contest

WE are very sorry to announce that no song that was entered in the Contest was judged worthy of the prize, and that all had to be returned. While the Contest is closed, we do hope that someone will get the inspiration to write a song that shall be worthy of this great Organization.

Changes in Mission Presidents

ELDER SAMUEL O. BENNION has been relieved from his duties as President of the Central States Mission to return home, and Elder Elias S. Woodruff has been appointed to succeed him. Elder Joseph J. Daynes has been appointed to preside over the Western States Mission and Elder LeGrand Richards to preside over the Southern States Mission. These brethren have had long experience in Church work and will be valued wherever they are are placed.

May they be made equal to their task and may the work grow under their ministry.

Just as Good

By Estelle Webb Thomas

NATION-WIDE advertising and propaganda have made us wary of substitution in trade. The housewife is rare, nowadays, who does not buy by brand when marketing or shopping. She knows what she wants and will not be satisfied with something "just as good." But are we all so careful in the more subtle things of life? Most of us started out with a pretty well-defined idea of what we wanted from life. We had built up in our minds certain standards and ideals and had no intention of falling short of them.

But the great majority of us have found the price too great. We have weakly left off striving for the really worth-while things and accepted cheap imitations comforting ourselves with the fallacy that the spurious pleasures we have substituted for the real happiness we might have earned are "just as good."

There is no substitute for honest labor, clean living, right thinking, square dealing. These things bring their own reward, and those who have "grown old in righteousness" will tell you there is nothing "just as good" as a faithful adherence to the old-fashioned virtues.

Let me promise you right here and now that if you vote for the repeal of the Eighteenth Amendment, there will be a great many more professing Latter-day Saints who will be drunkards than there have been while the Eighteenth Amendment has been in force.—*President Heber J. Grant.*

Full Measure

By Marba C. Josephson

My neighbor's yard is neat and trim;
And spotless is her house within.
Her dress is never, never soiled;
Her hair and face are never roiled.
Do I, you ask, then envy her?
Nay, in my heart does pity stir
That she who has a mother's eyes
Can never know such Paradise.

No sticky lips to hers are pressed
In mother's joyous blessedness;
No dirty arms around her thrown
To leave love spots upon her gown.
Oh, never, never would I choose
Her lot to have and mine to lose—
I've seen the hunger in her soul;—
My heart is as a brimming bowl.

Lesson Department

Theology and Testimony

(First Week in January)

THE WORD OF WISDOM

1. *Its Origin.* The Word of Wisdom was received early in the history of the Church, indeed scarcely three years after its organization, at a time, February 27, 1833, when the Saints were living principally in Ohio and Missouri. The Prophet himself was residing at Kirtland in a house owned by Bishop Whitney.

2. One month earlier, a revelation was received by Joseph commanding him to organize the School of the Prophets in which the elders of the Church were to "teach one another the doctrine of the kingdom," including a knowledge "of things both in heaven and in earth, and under the earth." They were to "establish a house, even a house of glory, a house of order, a house of God." Only worthy members of the Church were to be admitted, and they were to be received by the ordinance of the washing of feet, "for unto this end was the ordinance of the washing of feet instituted." (D. &. C. 88:118-139.)

3. Already in February, 1839, the School of the Prophets was under way. The house of learning commanded by the Lord had, of course, not been completed, but a temporary meeting place had been selected in an upper room of the Prophet's residence. In this humble quarter the Prophet had done everything possible to comply with the requirements of the Lord. President Brigham Young relates, however, that occasionally when Joseph entered the room he found the air filled with tobacco smoke and the floor soiled. (*Doctrine and Covenants Commentary*, p. 705.) This, of course, occasioned the Prophet no little annoyance, since it seriously detracted from the spirit and purpose of the School. Joseph sought the Lord for guidance in this difficulty, and received the revelation known as the Word of Wisdom.

4. *Principal Features.* The principal features in the Word of Wisdom are too well known to require lengthy discussion. They embody a warning primarily against the use of spirituous liquors, tobacco, hot drinks, and excessive amounts of meat, the latter more particularly in hot weather. The Lord says that he gave the revelation for the temporal salvation of the Saints, "in consequence of the evils and designs which do and will exist in the hearts of conspiring men in the last days." The revelation is also accompanied by a promise of far-reaching effect. Several of these features will be considered more fully later.

5. *Scientific Standing.* Considering the time at which the Word of Wisdom was given and the very limited knowledge that then existed concerning the subjects therein treated, this document alone may well be regarded as proof of the Prophet's claims to revelation. More latterly science has repeatedly proved every one of its admonitions. The use of liquor is now regarded as one of the most vexatious problems confronting civilization; and tobacco, especially

since its consumption has become widespread among certain classes of women, may be placed in much the same group. Tea and coffee are also known to be injurious to the body, especially to the nervous and excretory systems. The use of excessive amounts of meat is also regarded by physicians and dieticians as conducive to various forms of ill health.

6. Thus, it is no longer necessary to adduce evidence proving the scientific accuracy of the Word of Wisdom. There is probably not a single member in the Church who is not convinced of it. Our present problem is not one of converting the Saints to the truthfulness of its claims, for this has already been done. Rather it is a problem of inducing them to do what they know to be right. In a measure, our problem is similar to that of the anti-liquor forces throughout the world. There are very few drinkers, indeed, who do not know that the habit is injurious, and yet they lack the stamina, perhaps in some cases the self-control, to desist. Among the Latter-day Saints the problem concerning the Word of Wisdom is not greatly different. It is well-known that the Lord had advised against the use of these substances; it is well known that this advice is supported by scientific truth; and yet there are some people among us who would rather satisfy their appetites than obey the word of God.

7. *In Consequence of Evils and Designs.* One hundred years ago when the Word of Wisdom was given, the liquor and tobacco interests were scarcely in their infancy. Today they form perhaps the most aggressive and powerful monopolies in the world. They are provided with wealth practically unlimited, and are apparently determined to sell their products to the public regardless of the consequence. For the past few years in America the liquor demon has been partially suppressed, but it appears that just now he is about to break forth into one of the most violent and debasing orgies of all time. Liquor interests are determined that the American people shall consume their products, and apparently there are many who are anxiously willing to do so. Tobacco interests have exhibited a similar disregard for the welfare of mankind. For many years their efforts were limited primarily to men, but more recently women have received a large part of their attention. Little regard has been exhibited for the welfare of those who use the products. A broken home, a drunken father, a wasted mother, a hungry child apparently mean nothing to liquor and tobacco trusts in comparison with their greed for gold. The Latter-day Saints have been warned and forewarned by the Lord concerning this evil, and, therefore, are left without excuse.

8. *Not by Commandment or Constraint.* It has been repeatedly offered as an excuse by members of the Church who disregard the Word of Wisdom, that it was not given by "commandment or constraint," but rather as the "will" of God. This excuse, however, has but little weight, since we are commanded to observe every word that proceeds from the mouth of God. Moreover, no one will scarcely argue that he can ignore the "will" of God with safety. Surely Deity is not concerned with matters that are not vital to the welfare of his children. Finally, God has said that certain things are not good for man, and has promised great blessings to those who abstain from them. No Latter-day Saint who understands the genius of his religion, will quibble

as to whether the Word of Wisdom is a "commandment" or the "will" of God. Even a suggestion from Deity should be followed by willing and implicit obedience. The Lord does not expect his children to be commanded in all things, "for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward." (Doc. & Cov. 58:26.)

9. *Promise for Obedience.* Although the Lord plainly states that the Word of Wisdom is given for "the temporal salvation of the Saints," yet the reward that he mentions is distinctly dual, namely, physical, and intellectual (or spiritual.) To those who "keep and do these sayings, *walking in obedience to the commandments,*" the Lord promises almost unlimited health and wisdom. (See verses 18-21.) It should be noted that these blessings are predicated upon compliance not only with the Word of Wisdom, but with "the commandments" as well. Moreover, it should hardly be expected, except perhaps in special cases, that obedience would be followed immediately by the entire blessing. In the first place, in his present state of development, it would be difficult, if not impossible, for man to comply fully with the commandments of God. In the second place, many of his ills are inherited and therefore not the result of his own disobedience.

10. On the other hand, there can be no doubt that compliance with the Word of Wisdom and the "commandments" of God is followed quickly by an increase of both physical and intellectual strength. The outstanding health of the Latter-day Saints is attributed, in part at least, to this cause. Thousands of Latter-day Saints bear testimony of blessings which have come to them through obedience to the Word of Wisdom. In course of time the blessings promised by the Lord will be fully realized. It is not difficult to understand that the blessings at present received are in strict accord with the degree of compliance.

11. Latter-day Saints have certainly not overstressed the remarkable spiritual strength derived from obedience to the Word of Wisdom. The very act of adherence to the counsel of God results in spiritual growth; whereas disobedience brings on decline. In these days it would be a rare experience, indeed, to find a breaker of the Word of Wisdom with marked spiritual acumen.

12. *Self-Indulgence vs. Self-Control.* Self-indulgence is the act of gratifying one's own inclinations, appetites, or desires, without regard to the rights of others or the effect upon one's self. It is at once an act of encouraged weakness, destructive of ambition, and unworthy of anyone who hopes for self-mastery and success. The outstanding difference between man and the animals is the ability of the former to will and act for himself. Whenever man submits to the dictates of his passions and unrighteous appetites, he weakens and otherwise injures the very thing that makes him man. To the Latter-day Saint, who entertains ambition for endless progression, self-indulgence should be unknown. It is the antithesis of success; it is the signal of danger; it is the reverse of progress.

13. It is doubtful that many of the Latter-day Saints, for example, who gratify their appetites by the use of tea and coffee, understand the extent of the moral injury thus wrought. The will to do as one chooses is strengthened by acts of self-control and weakened by acts of self-gratification. For this reason, acts of self-indulgence, if often re-

peated, commonly result in general decrease of resistance to wrong. To the Latter-day Saint self-control is absolutely essential to success. Indeed, his entire religion is largely one of self-mastery—intellectual, physical, spiritual. Self-control lays at the very foundation of the development of man; without it progress is impossible.

14. *Faith to Comply.* It is not enough that the Word of Wisdom appeals to the reason and is supported by indisputable scientific fact; Latter-day Saints must have the *faith to comply* with its teachings. There are large numbers of people both within and without the Church who are thoroughly convinced of the accuracy of the Word of Wisdom, and yet they do not follow its admonitions. They would rather indulge themselves in things that they know to be injurious than to restrain their appetites.

15. Faith to do right is the most potent factor in overcoming evil. It is stronger than reasoning, or belief, or even knowledge; indeed, it exceeds them all. Without it, men weaken and fail; with it, they grow strong and succeed. It is God's greatest gift of strength to man. Latter-day Saints who are disregarding the Word of Wisdom should seek God for this priceless gift, and if they seek with a real desire, he will not turn them away.

Suggestions for Discussion and Review

1. Why is a suggestion from the Lord equally as important as a command?

2. What can you do in your community to develop faith to comply with God's "will?"

3. Why do you regard the Word of Wisdom particularly important at present?

4. In what way do the liquor and tobacco trusts fulfill the warning of the Lord?

5. Why is self-indulgence destructive of strength of character?

Acme Photo Co.

OLD GRIST MILL THAT ONCE STOOD WHERE LAFAYETTE SCHOOL NOW STANDS

Teachers' Topic

SELF EFFORT

Individual soul growth and development depend upon the law of self effort. All men have received the great gift of free agency through which they merit rewards for service or punishment for disobedience.

"For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness:

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned."—Doctrine and Covenants 58:26-29.

References—Doctrine and Covenants 6:3; 6:13.

Man is God's masterpiece of creation, and he should realize what a wonderful soul he possesses, and that there is need for its salvation. Man should also realize that the greatest achievements are made when he sees and feels his own possibilities, and that growth and development come only by self effort. Sorrow and disappointment awaits the individual who expects to get something for nothing. We must pay nature's price. Zoroaster said: "Nature abhors and is ruthless toward those who will not help themselves." It is only through persistent effort that we build character, place ourselves beyond the destructive tendencies of life, and gain salvation. Mastery brings to the human intelligence the greatest joy and satisfaction, for it is not what we have, but what we do and what we are that is important.

Could salvation come to man unless he had the inherent power to chose for himself?

2 Nephi 2:15. Doctrine and Covenants 29:34-35.

Explain why not.

The Lord requires of all men that they do all in their power to bring to pass their own salvation, and he has done, and does for man all things which are beyond the power of man to do. Why is this so?

Explain the justice of God in granting to all men according to their works. See Matt. 7:24-27; 2 Cor. 5:10; Romans 2:6; Rev. 2:26.

Discuss the proverb: "There is no excellence without labor," also, "What is worth doing is worth doing well."

Lowell has written:

"No man is born into the world whose work
Is not born with him, there is always work,
And tools withal, for those who will;
And blessed are the horny hands of toil."

The Savior said: "Do not be deceived, the Kingdom of God will not come by observation. The Kingdom of heaven is within you."

The great goal of existence, we have learned, is to become perfect as our Father in heaven is perfect. This requires constant labor, both now and hereafter, until this perfection comes, and then we will be prepared to go forth in the greater work of creation which will endure forever.

Literature

(Third Week in January)

Life and Literature

The Bible—A Record of the Life and Thought of the Ancient Hebrews

"Thine is the kingdom, and the power, and the glory for ever."

The Bible is the supreme book of religion. The sacred books of the world's religions have recorded Man's experiences as he has sought to understand the nature and purposes of God, the Creator. Man's concept of God is the noblest product of human thought. The Bible, the record of an inspired race, has for its dominant note God's grace to Man, his offspring, with the ever-recurrent refrain, "Thine is the Kingdom, and the power, and the glory," running like a golden thread through every book binding all together to make it the world's greatest epic.

The Bible, "A Divine Library," is an epic of immortality. From Genesis to Revelation it has recorded the struggle of the Hebrews for national and moral integrity to merit their heritage as the chosen people of God; it records Man's struggle for individual happiness; also, God's efforts in the perfection of Man.

The significance of the Bible in the modern world is expressed thus:

"The Bible is not a book but a library; the product not of one mind and age but of many minds and many ages; the record not of the fixed but of the progressive revelation of God; designed not to teach history or science but morals and religion; whose inspiration is not verbal but personal; and whose authority rests not upon tradition, infallibility, or churchly sanction but upon its own intrinsic value as the supreme religious literature of the world."

The Old Testament As A Record

The Bible grew out of the life of a people never reckoned among the great nations of the world, the Hebrews. Interest in the Bible has changed with the ages. The great interest that carried it from the earliest days until the last century was the divine element it contained. Then came the critical age challenging the authenticity of dates, authors, and manuscripts. The present age is one of appreciation, the result of a new approach, of historical and literary study. The literary study of the Bible is a study of its literary growth and literary content. The literary approach to the Bible, as an anthology collected from the vast body of the national literature of the Hebrews and representing over a thousand years of creative activity, has resulted in the organization of the books according to their natural chronology and recorded according to their literary forms—history, biography, essay, epistle, drama, oratory, lyric poetry, and law both civil and ecclesiastical. In other words, it has revealed to the modern reader the world's greatest classic. The historical approach to the Bible has invested the life and times recorded with a new vitality. For centuries the history of the civilizations of the past has been shrouded in mystery. The archaeological researches of the past century in the countries mentioned in the Bible have uncovered buried cities, temples, tombs, and monuments bearing inscriptions which when deci-

phered verified many events of Biblical times. The magic spade of archaeology in Egypt, Palestine, Arabia, Persia, and Babylonia has provided many fascinating bits of evidence for the historian to use in recreating the life and times of those civilizations. Among the most interesting are numbered; the ancient city of Ur of the Chaldees, the home of Abraham; the Epic of Gilamesh, the Babylonian epic containing an account of the Flood; the Moabite stone, a commentary on II Kings; the Black Obelisk of Shalmaneser, bearing the story of Jehu paying tribute. When man learned to write he placed his records in many places; the walls of his temples, and tombs bore his early records. In the course of time tablets and papyrus were used for sacred and personal records. The modern science of palaeography (the study of ancient writing) is the magic key that has unlocked the secrets of many ancient documents. Modern linguistic study in its turn has marked and noted discrepancies that have crept into the records as the old documents have been copied from time to time, or as they were translated from the original Hebrew to Aramaic, to Greek, to Latin, to Anglo-Saxon, to English. Today the English Bible unlocked for the reader by historical, scientific, and literary study is in reality the greatest book in the world, The Book of Life.

Hebrew Life as Recorded in the Old Testament

The history of the ancient Hebrews, a Semitic race, is the story of a people maintaining their individuality in the midst of conflict. Ages of nomadic life on the desert between the valley civilization of Egypt and Mesopotamia fashioned the genius of the Hebrews. The race developed early a distinctive individuality. Keeping themselves tribally aloof, three factors shaped their genius, their religious temperament, their racial purity, and the rigorous discipline of a life of hardships. Always across the desert "East" and "West" was a land of plenty in the rich valley civilizations. When Egypt became the rich granary of the ancient world many migrations led westward. About 1500 B. C. Abraham of Ur of the Chaldees led the small tribal band westward to find a new home in Palestine near the land of plenty. The Canaanites there established were hostile to the newcomers. Another migration under Joseph led them into the Nile valley where they remained enslaved to the Egyptians. During this period of tribal history the Hebrews developed a greater capacity for endurance, a stronger sense of racial unity, and a greater dependence upon God.

The Biblical account of the Exodus of the children of Israel from Egypt is consistent with historical records. Moses as the prophetic leader of the Exodus became the saviour of his people as well as the nation's founder. A new epoch in human history opened when Israel emerged from bondage to become a nation. From Goshen they were led by Moses across the Red Sea to Sinai. A renewed allegiance to Jehovah, their deliverer, the Decalogue given by Moses, and the preparation of the sacred Tabernacle to house the Ark of the Covenant were the cementing factors preparing the race for a great national history and later an unparalleled world influence. Unable to enter Palestine from the south because of the fierce Amalekites, they passed round the east of the Dead Sea through the land Moab. With the conquest of Heshbon, the Amorite capital came territory for a new home. Joshua, the

fearless military leader who followed Moses, through bitter warfare accomplished slowly the conquest and colonization of the land of the Canaanites. From a nomadic race the Hebrews were transformed into an agricultural people, the camp gave way to the village as a new nation was born.

The story of the early colonial life of the Hebrews has been told vividly by the historian of the books of Deuteronomy and Judges. Of great significance was the distribution of the tribes of Israel in the new home. The northern territory was separated from the southern by a chain of Canaanite strongholds. This division of the tribes together with the influence of the Baal worshipping Canaanites provided the first great national crisis. Deborah, a valiant woman, arose to save Israel. Realizing the grave danger, with spiritual insight and moral courage, she challenged every son of Israel to "come up and help Jehovah against the mighty." The famous song of triumph of Deborah in the book of Judges recounts the struggle and ultimate victory. The consequences of this victory were far-reaching, the chief being the preparation for the establishment of the Hebrew kingdom.

Out of another great crisis, the menace of the military power of the Philistines, grew the establishment of the Hebrew kingdom. The prophet Samuel arose to inspire Saul, the Benjaminite warrior, to deliver his people from this enemy and become their king. The later disobedience of Saul, the persecution of David, and the tragic death of Saul make a doleful picture of Israel's first king. To David, the hero of Saul's army, fell the task of completing the subduing of the Philistines. Later as the king of the combined kingdoms, David was the builder of the empire. Jerusalem was made the central capital, a military organization was maintained to keep peace, and diplomatic relations with bordering nations, was established, all helped to usher in the Golden Age of Israel. David, king, military genius, and diplomat became a benefactor to his people; David, the man and the poet, left the record of his deepest emotions and spiritual experiences for mankind in the Psalms. With the great King Solomon the Hebrew kingdom reached the peak of its glory, wealth, magnificence, and extravagance reigned. The great temple erected by Solomon, 950 B. C. strengthened the spiritual life of the people, while an excessive system of taxation became a factor of disintegration. The separation of the kingdoms, Israel and Judah, provided a new crisis. Ahab, the king of Israel, made alliances with the Canaanites and the Phoenicians, as a result the debasing worship of Baal entered Israel. Only the heroic efforts of Elijah and Elisha saved Israel from religious degradation. The kingdom, however gradually weakened under the government of foolish kings until the Assyrians were able to enter and occupy Samaria, the capital. Judah, as an independent kingdom, fared a little better than did Israel. Rehoboam's extravagance and resultant taxation impoverished the people. The Egyptian invasion, 945-925 B. C. despoiled the temple and disheartened the people. Out of the turbulence arose a great leader, Isaiah. A statesman, philosopher, and poet Isaiah's moral grandeur and human understanding did much to renew the courage and faith of Judah. The martyrdom of Isaiah and the shameful idolatry of Manasseh mark the

last days of the decline of the kingdom. The Assyrian invasion, successful in Israel, passed on to Judah. Only a miracle saved the besieged Jerusalem. The Assyrian conquest, however, was short-lived. The powerful king of Babylon, Nebuchadnezzar, became the new conqueror of both countries, 586 B. C.

Half a century of exile led to a purification of the spiritual life of the Hebrews. During the period, one of suffering for all, those carried away to exile and those left isolated at home, came a spirit of regeneration which gave birth to Judaism, a religion. A chastened people took up the national life upon the return of the exiles after the fall of Babylon. The prophetic leaders, Haggai and Zechariah, gave their people a new hope, the promise of a new and glorious age, the Messianic age; Malachi, the sage, convinced them that God was long-suffering and would still remember them as His chosen People.

A new age for the entire world began with the conquest of the ancient world by Alexander the Great, the Greek. East and West met for the first time, two widely differing civilizations with two systems of ideas. Alexandria in Egypt became the centre of the new culture. Under Greek directorship Greek learning permeated Palestine. The Pharisees grew out of Hebrew life as a sect vigorously opposed to the mingling of Hellenic and Hebraic ideas; the Sadducees, another sect, sponsored the liberal acceptance of Greek culture. This was the most severe crisis in the history of Hebraic thought. The influence of Greek life, manners, customs, and wisdom, was far-reaching. The Jewish Sanhedrin was established on the pattern of the city-state government of the Greeks. The period 250 B. C.-70 A. D. witnessed many persecutions for the Jews. The Greeks attempted to make Palestine a Greek colony and the temple at Jerusalem a pagan sanctuary. Rising in rebellion many Jews were massacred. Judas, a Maccabee, gathered an army and fought valiantly to liberate his people. The hard earned freedom under Maccabean rule was soon lost when Rome became the master of the world. At the close of the Old Testament era, Palestine was governed by Herod, a despot and a pagan, enslaving and degrading his subjects to a degree unprecedented in the nation's history. Yet now more brightly than ever there burned within the Hebrew the belief that he was of God's chosen race, and as such with eager longing he awaited the Messiah.

The New Testament Age.

Palestine is a holy land to both Jews and Christians throughout the world. At the opening of the Christian Era racial boundaries were gone, Jews and Gentiles mingled under the jurisdiction of Rome speaking a common language, the Aramaic dialect of Hebrew.

The two forces, Paganism and Judaism, fighting for supremacy in Palestine formed the background for the life and teachings of Jesus. The ruthlessness of Roman rule, the discontent of the Pharisees and Scribes. The Jewish nationalists, and the corruption of priests and Sadducees, made the lot of the peasant a difficult one. Religion had become purely ceremonial dominated by the Scribes and Pharisees; superstition was rife, ignorance abounded. To this chaotic life came Jesus, not as the Jews expected from their interpretation of the Messianic prophecies, a king to deliver them from the oppressor.

The humble and lowly understood the message of Jesus and accepted it; the Jews crucified Jesus.

After the death of Jesus the Apostolic age in Palestine was short-lived. A series of injustices and persecutions by Jews and Romans continued until the destruction of Jerusalem 80 A. D. Now Christianity was severed from Judiasm. The larger horizon of the Mediterranean became the home of the scattered followers of Jesus and the recipient of the missionary activities of the apostles. In a world dominated by Greek thought Christianity came into being. Paul, the apostle, in the Epistles sent out to the world the teachings of Jesus, not as a narrative as did the Gospels but in the form of a new philosophy of life, Christianity.

The Romance of the Bible.

The story of the triumphs, tragedies, and adventures of the greatest book in the world and the heroes who fought and died for it is a romance in itself.

The Bible we possess has existed in its form little more than three hundred years, yet it had its beginning over five thousand years ago when Abraham left Ur of the Chaldees carrying with him the stories of the beginnings of things and kept them alive in the oral literature of his people to be incorporated later into his nation's record. The Hebrews recorded their national and religious life in a vast body of literature: (1) Historical Books: (2) Books of Prophecy; (3) Books of Song and Devotion; and (4) Books of Wisdom and Religious Philosophy. The organization of the Bible, first the Old Testament canon out of the sacred literature of the Hebrews and later the New Testament canon out of the early writings of the Christian era, is a story all its own.

The greatest material treasures of the Christian Church are the manuscripts and Bibles its adventures have discoverd and p r o d u c e d. Looking at them as they are housed in the great museums and churches of the world, each has added its chapter to the romance of the life of the greatest book in the world.

In the early days of writing with what pride did the Hebrew record the hero tales and war songs of his race; the glories of his empire, the splendor of his temple. During tribulation, exile and dispersion, persecutions and massacres, how he guarded with his life the parchments bearing the records of his beloved race. Let us pause and dream over some old Bibles. The first Greek translation of the Old Testament, the Septuagint, was translated by seventy-two Jews of the dispersion for the great library at Alexandria, 250 B. C. In the first centuries of Christianity with what care did the early fathers read and copy any word that came from the beloved Paul or the other apostles telling of the Master's teaching? If by chance a little band of Christians obtained a copy of one of the Gospels it was held more sacred than life. When the Bible became the sacred book of organized Christianity under the rule of the ancient Catholic Church the first great need was the most accurate version obtainable to be written in Latin. The wisdom and piety of Jerome, the hermit scholar of Bethlehem, became known. To this great saint was given the sacred task. Years he labored to translate the "Divine Library," so that man could have an accurate version. Several versions were made before the Latin Vulgate was completed. This version became the official document

from which all others were copied for many centuries. What stories could be collected from the monasteries of the Old World as for ages they were the libraries of nations. Years and even lifetimes were spent in making copies of the sacred word.

From the dawn of Christianity in England we get the beautiful story of Caedmon. A humble servant in the monastry at Whitby, he listened to the reading of the Bible. Being a peasant the Latin word could not be read by him. Brooding and sorrowful over his limitations his soul yearned. In a vision the story of the beginning of things, the history of Israel, and the mission of Christ, was given to him. As he sang it to his comrades the next day in his native tongue, he made the first simple version of the Bible in the English tongue. One by one the books of the Bible were translated. The great scholar, the Venerable Bede, spent his last breath giving to a scribe the words of the Gospel of St. John. When the Danes invaded England many of the monasteries and the manuscripts were destroyed. Some of the monks fled carrying their precious records with them. The Norman Conquest brought a measure of security for religion. Culture was given an impetus. The great cathedrals of Europe are a silent testimony of the place of Christianity in medieval life.

Realizing the value of the manuscripts of the early Bibles, the search for them goes on today. Three Bibles of the Septuagint translation in existence, the Vatican Manuscript, the Alexandrian Manuscript, and the Sinaitic Manuscript, all had dramatic discoveries. The most interesting discovery, however, being that of the Sinaitic Manuscript. A German scholar searching for old manuscripts in 1844 found it in a basket of old parchments being used for fuel in St. Catherine's Convent at the foot of Mt. Sinai. Strangely enough these three oldest Bibles are now in the possession of the three branches of the Christian Church; the Vatican Manuscript in the Vatican library at Rome, the Alexandrian Manuscript in the British Museum at London, the Sinaitic Manuscript in the Greek Church at Leningrad (St. Petersburg.)

There is yet another episode in the great story of the Bible, one fraught with suffering and magnificent courage, the making of the English Bible. The Bible, the Latin Vulgate, was the book of the priest and the scholar in England. After six hundred years of Christianity in England a spirit of hostility was slowly growing to the use of this Latin document. Then came John Wycliffe, a scholar and a preacher. In sermons and in pamphlets he made the claim "that the Sacred Scriptures were given to man." A band of traveling teachers, the Lollards, went through the land preaching the Gospel. Wycliffe made the first English translation of the Bible. One hundred years later John Tyndale arose to carry on the work started by Wycliffe. His translation was the first printed translation of the Bible in English. Opposition and persecution followed him, driving him from place to place until he was burned at the stake in 1536. The Bibles were burned whenever found and the owners and the readers severely punished. The liberality of Henry VIII and the Reformation gave rise to other versions of the Bible made from the Tyndale translation. The best known of these Bibles being Coverdale's translation known as the "Great Bible."

The story of the Bible would be

incomplete without mention to the German chapter of its romance. The whole world is indebted to Johann Gutenburg, the father of printing. He used his magic art in making copies of the Latin Bible. The beautiful Gutenburg Bible exists today a monument in itself to its maker. Martin Luther, the Morning Star of the Reformation, gave to his people the German translation of the Bible. This great work did as much for the liberation of thought in Germany as the English translation did in England.

With the reign of Queen Mary came a period of persecution for the English Bible and its advocates. The attempt to restore Catholicism as the religion of England drove many Bible scholars to the continent to avoid death. John Calvin gathered the exiled scholars at Geneva; the Geneva Bible was issued by them in 1560. The English Catholics now gave to their followers an English version of the Bible, a literal translation of the Latin Vulgate of St. Jerome. When King James came to the throne of England in 1603, he found the Protestant in bitter strife over the translations of the Bible extant. Calling a conference of bishops he gave them the task of making an authentic version. It took six years and was the work of scholarship using all previous versions as guides. The King James translation of the English Bible was produced when the language was at its best; it sought to retain the noble simplicity of Tyndale's Bible with the accuracy and strength of the original Hebrew and Greek versions.

"As a literary monument the English version of the Bible is the noblest example of the English tongue." "East and West met in the matchless phrases translated from Hebrew and Greek and Latin into the Bible; and the heart of the East there answers the heart of the West." Thus was made the Bible, the world's greatest book.

Suggestions for Study.

A. Materials:
   1. The Story of the World's Literature. Chapter 4—Macy.
   2. The Modern Reader's Bible. —Moulton.
   3. The Outline of Literature.—Drinkwater.
   4. How We Got Our Bible.—Smith.
   5. The English Bible As Literature.—Dinsmore.

B. Program:
   1. Music.
      Selections from the oratorios, "Elijah", "Messiah", etc.
   2. Discussion.
      a. The Ancient Hebrews.
   3. Review.
      a. The Story of the English Bible.
   4. Reading.
      a. Selections from "The Song of Deborah."
      b. Selections from "The Book of Ruth."

C. Method:
   The lesson has two objectives to present a brief yet concise account of Hebrew life and thought; to present a brief account of the history of the English Bible.

Social Service.

(Fourth Week in January)

FOODS AND EATING HABITS

LESSON XIII

Scientific work in the field of nutrition has done wonders in making it possible to furnish food in proper quantities and proper varieties to children of all ages. Second in importance in knowing what to feed children is knowing how to guide them into willing happy eating of this proper food. To help parents solve this latter question is the purpose of this lesson.

Suggestions for Procedure:

Assign the reading guide at a previous meeting.

A class member may be assigned to investigate the "Nutrition Teaching" given in the public schools as suggested on page 176 of White House Conference, 1930.

A review of needed information regarding diet can be had at the beginning of the class period by using the section on "Nutrition and Diet" on pages 60-61 of White House Conference, 1930.

Class members may be asked to answer the questions given in the reading guide and the application as called for in the questions on page 24 of "Habits."

Reading Guide for Members: Habits pp. 20-24.

Keep clearly in mind the fact that you are reading about child behavior in regard to food. The author assumes as is stated on page 21 that the reader knows what good habits of eating are.

If the second paragraph on page 20 is not clear go back and review the material read from Lesson XI, Habits pp. 8-14.

The emphasis in the chapter is on the positive point of making correct eating habits pleasurable. Looking for the answers to the following questions will help in interpreting the material.

1. Is hunger natural?

2. Are 'having an appetite' and 'being hungry' the same?

3. Does too long continued use of a simple diet fix habits that make it difficult to introduce other foods later?

4. How do you prevent this too-early habituation to menus?

5. Will children get real pleasure from feeding themselves?

6. What shall we do with dietary rules?

7. In what way does telling children they must eat affect their response to the food in question?

8. Do children sometimes learn to refuse to eat because refusing gets them satisfaction in other ways?

In reading the constructive rules on page 23, notice that No. 1 calls for a substitute for force. This substitute is found in the suggestions for creating natural appetites, numbers 5, 6, and 7; and in attractive serving, number 4. Number 3 is especially important and needs to be illustrated by all of the foods that are specially flavored or prepared artificially in order to create appetites. Appetizers are habit forming. Number 2 refers to the possible danger of letting eating habits form the center around which the child satisfies his natural craving for attention.

The problems on page 24 are worth solving.

Supplementary Material.

"Habits of eating, sleeping, and elimination are directly concerned with the physical well-being of the child." (Thom; Every Day Problems of the Every Day Child, p. 50.) Parents may make mistakes in two ways (1) They may ignore the importance of these early habits or (2) they may become unduly anxious and worried over them and thus do more harm than good. Some basic facts will help establish the proper point of view. As given below they are adapted from Thom, Chapter 14, p. 30.

1. Action in the digestive tract is affected intimately by emotional status: "Physiological research has established the fact that emotions of various kinds. such as fear, anger, or excitement, influence directly the flow of secretions that have to do with the digestion of food." 51.

2. Loss of appetite due to physiological ill-health is serious but calls for no forced feeding or undue emotional response on the part of the parents.

3. All children do not require the same amount of food. There is danger in over emphasizing the lightweight standardization. All children do not need to eat spinach or carrots every time it is served any more than they should eat other foods without exception.

4. Emotional activity at meal time may give the child a sense of power which he uses for dominating his parents or attracting attention to himself. Vomiting may be an expression of this.

5. Many children with bad eating habits are not undernourished.

"Investigation discloses that the child is getting a sufficient amount of food. The problem usually resolves itself into, first, the quantity of food taken; secondly, the method of taking it and the time of taking it; and finally, the necessary outlay of energy and effort on the part of the parent in getting the child to take adequate nourishment. (55)

They would not, of course, wish to minimize the importance of the state of nutrition as a useful indicator of the child's general health and well-being. It is necessary to emphasize the fact, however, that a child's food cannot be too highly standardized; that all children need not necessarily be the same weight or height at a given age; and that no harm will follow if they fail to measure up to the so-called 'norms', or if they happen occasionally to miss a meal or two. One would emphasize the fact that it is the anxiety on the part of parents over some trivial matter that frequently precipitates and perpetuates feeding difficulties in children." (56)

6. The attitude with which a child comes to meals should be cheerful and free from the demands of other activities. It is quite desirable to call children to meals early enough so that the play or reading may be stopped logically without creating any excitement or resentment.

7. In early learning to eat the child should probably be by himself where the spilling and splashing won't attract the attention of others and where the variety of foods of the adult will not distract the child. If the mother sits by the child she should read or sew and not be an audience for the child's eating antics.

8. In order to teach a child to eat a new food two rules will help: Serve it daintily and attractively; do not force a child to eat it on first appearance but let him observe others eating it.

9. Let meal time conform to social custom. Have meals regularly. Use only a reasonable time for meals—a

maximum of 30 minutes is suggested. Then remove food and let children leave the table.

Suggestions from Goodspeed & Johnson: Care and Training of Children.

"It is one thing to be well informed as to the best foods for body growth and the maintenance of health. but to feed these foods successfully to members of a family is quite another matter. It is not a rare occasion when one hears a young mother say 'I simply cannot induce Peter to eat the vegetables he should, but for that matter, I never eat carrots or cabbage myself." 138

"Said little Sue's sister, 'The hardest job we have is to make Sue eat; we have done everything suggested, but, it always ends in mother's patience flying out of the window, and Sue getting punished. I'm ashamed of it, but, often I find myself just shouting commands to eat.' 128

"We have said before that example plays a large part in the learning process. If big brother John, who goes to high school, refuses the spinach, and father says, 'No carrots for me, please,' how can little Sue be expected to want them." 138

"Avoid Food Discussions—One of the greatest mistakes made is to discuss the family food dislikes, and those of the child in his hearing. The latter gives him a feeling of importance. The fact that he does not want to eat is important enough to be talked about—constantly worrying and fussing during the meal hour to induce the child to eat is just another way of making a child realize his power. He likes to have the older folks concerned with his affairs instead of absorbed in their own." 139

"Fear, anger, and excitement are known through science to stop the secretions of the digestive tract. Is little Mary in any condition to enjoy, digest, and assimilate food? In this mood she may even form a dislike for the bowl of bread and milk offered, because she was emotionally upset on coming to the meal. 139

"The food should be simple, well seasoned, and attractively served in not too large amounts. A plate too full of food is a task which some children cannot even attack. Learn the correct portions for children of different ages and be consistent in using them. Serve even smaller portions of foods which are not well liked until the child has learned to accept them. 139

"Let the equipment at meal time be suited to the child. 139

"A Happy State of Mind is Necessary.—The state of mind in which a child comes to the meal is important. Give him enough time to bring his play to a point where it can be left with a certain sense of completion; and see that between the washing of the hands and the meal there is about ten minutes for a rest, just a few minutes for relaxing in a roomy chair, on a couch, or on a soft rug. Unless the person who serves the meal and who remains in the room to give needed help, is in a cheerful mood, the meal will hardly be a success. But, it is wise for the server, whether mother, sister, or aunt not to give undivided attention to the child.

"Place the food on the table, do not hurry him, do not nag, scold, nor bribe him to eat. Give helpful suggestions such as 'Eat some of the carrots, they are better hot;' 'push the food toward the middle of the plate, then it can't spill'; 'when I eat tapioca I take this much on a spoon, then I do not get it on my cheek or dress.' Talk occasionally about his play. It is not necessary, however,

to keep up a constant run of conversation." 140-141.

"Try to show no worry or concern if he does not eat all of the food, but, see that some of all the food served is eaten. If the main meal is not all eaten, serve no dessert; let that be understood from the start. It is not wise to emphasize the dessert by giving it any particular importance in the meal, but it should be plain that we do not go to the dessert, until the main plate is empty. Twenty minutes is sufficient time for breakfast and supper and thirty minutes for dinner. At the end of that time remove the tray, whether the food is eaten or not. The meal is over. *Don't talk about it.*" 141

"The next important step is, that no food is given from that meal until the next, no matter how much it is requested." 141

"Points to Remember in Building Good Food Habits.—The main points to remember in helping a child to form good food habits are—serve simple, appetizing, attractive food in correct amount at regular periods in the day. Allow no food between meals. Let it be understood that we eat all food put on our plates. The meal time is to be a pleasant one, free from scolding, threats, or evident worry on the part of parent or big sister or brother, who is serving the little one's food. A tired, angry, or worried child will have but little appetite for food. There must be no discussion of food dislikes before the child; finally, all members of the family should train themselves to good food habits." 141-142

Life Perfect

(Second Honorable Mention in Eliza R. Snow Poem Contest of 1932)

By Alvaretta S. Engar

Her feet helped print
That track thru-western loneliness.
Miles—On to the horizon
Dawn—Darkness on.
Measured distance by the footsteps
that she took

She told me.
And my feet ached.

Her hands helped form
A log-hewed home place.
Hours—Finishing—Beginning.
Light—Night dimming.
Legered was each task in her life
book.

I listened
And felt weary.

Her love creating—
Joy flooding her work like still
Moonlight on brush-rough hills.
Days—love filled.
Treasured each memory in her heart
nook.

Grey eyes looked into blue.
I yearned to learn
Sweet-happiness she knew.

In her smile
I heard her heart sing:
"I passed the sage-brush—
And forgot it.
Wheel-ruts I stepped over—lightly.
Not weary marches, hours of toil
Do I remember—wearily,
But—Little love-created things—
joyfully."
And I knew.

"Sweet are the Uses of Adversity"

By Vernessa M. Nagle

THESE words, "Sweet are the uses of adversity," so frequently quoted, and, yet, so little understood, penned over three hundred years ago by our much-loved Bard of Avon, have but recently found their true interpretation in the lives of individuals and nations. Many of us have just awakened to a realization of the fact that adversity has its credit side as well as its debit column.

For many years we Americans have been living very rapidly—most too rapidly. It has all been, so it seems, an attempt to keep up with the Joneses, and the Joneses in turn to keep up with the Smiths. Many of our luxuries have been purchased on deferred payments. Not until stocks had dropped, jobs disappeared, and payments came past due did we realize that somewhere had there been a miscalculation. Although the economic shake-up has caused chaos in the business world, it has not entirely wrecked the American home. It has, however, brought about a tragic readjustment. It has developed, to a certain extent, our ingenuity. We have had to conceive of new forms of entertainment and as a result the home is fast becoming the center of amusement. Many of us have been compelled to give up our mad pursuits of pleasure, the more or less costly excursions, and as a result have turned to our books, home gardening, and the family picnics. Never before have people generally taken up the home-gardening idea with more enthusiasm. It has been a worthwhile experiment if we have learned merely the value of living close to the health-giving sun and air and soil. Richly endowed is he who has learned the true joy of living at home!

The so-called depression has taught us the valuable lesson of thrift—that a dollar saved is a dollar earned. Never before have the simple words of Benjamin Franklin been more timely. We now consider it smart to be thrifty. Thrift and economy will lift this nation out of its difficulties. What is true of a nation is true of individuals.

Adversities have been responsible for some of the greatest achievements of mankind. Adversity caused the man who would not turn back to push on and on when to do so meant almost certain peril. Adversity it was that hardened our pioneer fathers, prepared them for the hardships of the wilderness life of a new country. We may find occasion to complain of "hard-times," but we must remember that the bridges have been built, the great irrigation projects which required almost superhuman effort by the few pioneers then, have been constructed, the virgin soil broken, and the desert made to blossom as the rose. Sometimes we regard our hardships as terrible things that kill the soul within us, but Ouida says, "It is the north wind that lashes men into Vikings; it is the soft luscious south wind which lulls them to lotus dreams." We need not consider every calamity a curse; *surmounted* difficulties not only teach us but prepare us for future struggles. Nor should we excuse our sloth under

the pretext of difficulty. Washington Irving tells us that little minds are tamed and subdued by misfortunes; but great minds rise above them.

I wonder how many of us in the times of plenty prepared ourselves for the times of want. I recall the proverb of the child and the man. The child complains at the long hours at his desk when he might be playing out of doors; he sees the vacation coming to an end; he counts up the years he must still spend at his books; and he gives a sigh of weariness. The man, on the other hand, looks back with a sigh and recalls how many hours he wasted in school, how little attention he paid to the recitation, what trouble his mischief caused the teacher and how he prevented the studious from fixing their minds on their lessons. But it is now too late! There is a French proverb which says, "If youth but knew; if age but could."

These are uncertain times. We read of the financial failures of large corporations, the failure of business houses, and of the loss of private fortunes. To me, many of these cases have a tinge of pathos. I see the life's savings of individuals wiped away almost over night, as it were. How transitory, how fleeting are these things we think of as wealth! But the pendulum swings. Fortunate is the man who can go down without a taint of dishonesty attached to his name. This world is full of people just like you and me; we never get very far up, so we do not have far to fall. How I hope that I shall always know how to live at the bottom. It would be so much easier, should one fall from the top, if one has first learned the joy of truly living at the bottom.

So, in these times of uncertainties, we must keep our heads cool and our hearts calm. Cheerful smiles and confidence will go a long way to bring this old world back to something of its former self again. Men and women before us have weathered uncertainties and hardships. Ties are strengthened by stress. Sometimes the woman in the home wonders what she can do to help clear up conditions around her. Although we think of the husband as the family financier, we find that most husbands seek chiefly spiritual help from their wives when clouds are the blackest. It has been said that the woman in the home is the barometer of that home. The general tone of the household depends upon her. Her ability to encourage the family to go ahead makes for the family success or failure. I wonder—is that not, after all, the true mission of woman!

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